

"LIGHT," March 5th, 1921.

ACTUAL PHOTOGRAPH OF ECTOPLASM.

SEE PAGE 148.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,095.—Vol. XLI.

[Registered as]

SATURDAY, MARCH 5, 1921.

[a Newspaper.]

Price Fourpence.



THERE IS NO DEATH

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A Test With
DR. CRAWFORD
(Illustrated)

The Use of Great Names
By
REV. G. VALE OWEN

More "About Fairies.

Keats,

The Mystery of the Sprites

&c., &c.

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Conversational Gathering. At 4 p.m., "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

TUESDAY, MAR. 8th, at 3.30 p.m.

Clairvoyant Descriptions by Mrs. Jamrach.

THURSDAY, MAR. 10th, at 7.30 p.m.

Special Meeting, when a Lecture will be delivered by Mr. W. G. Hooper, F.R.A.S., F.S.S., the Author of "Ether and Gravitation," on "The Einstein Theory and Psychic Science."

FRIDAY, MAR. 11th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on Psychical Mediumship. Medium, Mrs. M. H. Wallis.

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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

In a recent issue of the "Church Family Newspaper" appeared an article, "Influence of Coincidences," by Arthur C. Benson. It is a subject dear to the heart of the present writer, whose life has produced a crop of them sufficient in quantity to fill a large book and in quality so astonishing as to make a large draught on the readiest powers of belief. We are fully in sympathy with the sentiments at the beginning of the article:—

They [the coincidences] seem to be so carefully chosen by some vigilant outside force, so intently timed, so weighed with a mysterious significance, that they awake the feeling which is one of the most instinctive and primitive inheritances of our complex temperament, the sense, that is, of unseen powers, friendly or hostile, for ever at our elbow suggesting or contriving things for our solace or for our hurt.

But we are more familiar with the beneficent side of these mysterious activities, finding, perhaps, what we are most inclined to expect.

Let us make one more quotation from the article in the "Church Family Newspaper":—

I remember that I once heard the secretary of a well-known charitable institution tell a number of most remarkable stories as to the way in which gifts of money, often anonymous, had again and again arrived in the nick of time, when it seemed inevitable that the activities of the institution would have to be curtailed or even wholly suspended. "It has given me," he said, "an extraordinary confidence that our work would not be allowed to suffer, so long as we worked steadily on, avoiding all reckless or extravagant expenditure, and never presuming upon assistance. It came when it was absolutely needed and never before."

Yes, Faith will not supply the lack of care and common prudence. And there is a strange quality of "otherness" about it. Faith is strongest in its effects when it is altruistic. If each had faith for and in another, all would be blessed. There is a "gift" of Faith, just as there is a gift of painting or of prophecy. And those who have it may work magic—but rarely for themselves alone.

Scotland, as Lord Rosebery once remarked, is Liberal because it is conservative. And a similar paradox may be observed in the fact that while the social

spirit is more observable in Scotland than in the South—that feeling of human kinship of which Burns wrote—the Scot is strongly individualist. This is shown in Scottish Spiritualism, which is very independent and stands on its own basis. The Scottish Spiritualists are strongly against any declaration of principles of a kind that might tend to convert it into a religious denomination, feeling that Human Survival and the proven facts of spirit communion are a sufficient basis for unity of action. And we have met more than one of the leaders of Scottish Spiritualism who is of opinion that when the Church accepts the message the work of the Spiritualists there is done. That, of course, we take in a very general sense, and as relating mainly to the side of propaganda. But we have always felt that Spiritualism had as its chief function the restoration to Christianity of a principle which had become overlaid and forgotten through a mistaken devotion to forms and traditions which had little or nothing in them of living power and knowledge.

Mr. J. A. Stevenson, as an artist of distinction, expresses his agreement with the view we have more than once set forth in these pages that it is time that Art as well as Science should have its word on the question of psychical evidences. He tells us, for instance, that the judgment of the artist may be very useful in the physical phenomena of materialisation and psychic portraiture, especially if he is a sculptor or portrait painter. And in his judgment of certain highly scientific books on our subject, he finds that they do not go deeply enough into the question—they miss a vital something in their analysis of the formal and mechanical side of the problems they discuss. In illustration of his point we may quote some comments from his letter before us:—

A picture without *feeling* is a dead thing, however technically perfect.

An actor, however complete otherwise, is a failure if he lacks *personality*.

A body, without the "look in the eye," the magnetism of presence, the warmth of contact, is very much a corpse, even if living in the narrow sense of the word.

The scientists, in short, however thorough in their work, are very apt to overlook these "life values."

THE RETURN OF SIR ARTHUR CONAN DOYLE.

LECTURES IN LONDON.

We are able to state that on his return to England, Sir Arthur Conan Doyle will deliver three lectures in the large Queen's Hall on the evenings of April 11th, 12th, and 15th. The general title of the lectures will be "Death and the Hereafter, or the New Revelation," the title of the individual lectures being (1) The Human Argument; (2) The Religious Argument; (3) Summary and General Conclusions. Sir Arthur will devote the proceeds from the lectures to a fund for the advancement of the spiritual movement.

We desire now to lose the thinking of ourselves in the thinking for others, in sympathy with men and women, in the steady motion of our being to mingle itself with the doings and thoughts, with the faiths and hopes of mankind. There is the Ideal! We are to be saviours of men, lovers of men, inspirers of men—in self-forgetfulness.—STOFFORD BROOKE.

"Light" can be obtained at all Bookstalls and Newsagents.

THE NEW REVELATION AND THE OLD.

A PLEA FOR PROGRESS.

BY THE REV. F. FIELDING-OULD, M.A.

"There is a spirit in men and the breath of the Almighty giveth them understanding."—Job, xxxii, 8.

I remember, as a newly ordained Deacon, being warned by Bishop Creighton (of happy memory) to base no argument in preaching upon the assurance that "the Church teaches so and so," but rather to rely upon moral and intellectual suasion. There was a day when "Holy Church says so" was the end of all controversy, and the alternative to ready acquiescence was to be dragged before the local Inquisitor. It is the great attraction of the Roman Church to this day that perplexed and doubtful souls may get rid of their intellectual responsibility by entering its fold; the director, with the infallible Pope behind him, is prepared to tell them what to believe and do in any circumstances, and they need worry things out for themselves no longer. Whether it is right to make this mental submission is altogether another question. How far are we to accept our intellectual position ready made for us, and how far are we to blindly bow to authority in things which touch the soul? Great is the controversy which has raged over that question. It is the practice of lawyers to quote precedents, and accept the old ruling in *Doe versus Roe* as binding in their own more recent case, but religious Truth, unlike the Law, is not a fixed and settled matter, but living and unlimited, no less a thing than the gradual unveiling of the infinite God Himself. There can, therefore, be no finality, and what Augustine or Thomas

aspects of Truth, so that the Church in every age must be ready to re-state her doctrines and re-consider her attitude, ready frankly to disallow a Pierre Cauchon and reverse his judgment. If she fail to do so she will be left behind. The leaders of thought, enlightened by Divine inspiration and afire with living intuitions, speak as prophets and seers, and march in the forefront of the moving hosts of mankind, while the priests are too often searching the musty authorities of the past until compelled for their very life, and with a great loss of prestige, to accept what has become self-evident.

Many Christians are ready to die for the truth that "Christ came forth from the Father and is come into the world," but perhaps few fully realise the significance of that other truth, "Lo, I am with you always, even unto the end of the world."

That this is a highly dangerous doctrine I am well aware, for it seems the setting up of private judgment against the ruling of authority, and there are as many opinions as there are people in the world. But my argument is not that every man should decide high matters for himself, which it is obvious every man is not competent to do, but rather that the authorities of the Church should be more alive to the present inflow of Truth, more patient and sympathetic in their investigations of its genuineness, and more ready to realise that the living God is ever active in pouring out His Light as men can progressively receive it. The wise man in difficulty may search the Fathers for consolation or turn the leaves of his Bible, but he will be better inspired if he kneel down and talk face to face with God. Saul of Tarsus, confident in the unsailable strength of his traditional position, with his saddle-bags stuffed with precedents and authorities, is just tumbled into the dust by the blaze of living Truth—"it is hard to kick against the goads."

Summerland: From Mr. Vale Owen's Mother.

IF all the world were one great diamond or pearl, reflecting or radiating the light of the sun and distant stars, how bright would be its vicinity!

As the reflecting capacity of the earth is to that more perfect mirror which a pearl would furnish, so is the earth life to ours here in these realms of light and beauty.

As we gaze out over our wide plains and valleys we are scarce able to remember the effect of the atmosphere of earth as it had relation to our vision of terrestrial things.

But we do remember certain qualities which here are absent. Distance is not obscured, for instance. It fades away.

Trees and plants do not appear for a season and then die. They bloom perpetually, and then, when plucked, they are fresh for a long time, but they do not droop and wither. They, too, fade, or melt, away into the atmosphere.

This same atmosphere is not always white. In the neighbourhood of the city of the Prince Castrel there is a sense of golden sunshine all around. It is not a mist, and does not obscure, but bathes all things in its golden radiance without invading the various colours themselves.

Every region has its own peculiar tint, or sense, of colour, according to the nature of the people and their employment and bent of mind.

The more highly developed, on coming into a new tract of country, are able to tell by this alone the general character and occupation of the people there.

The influence, however, very quickly extends to themselves. It does not change them in character, of course, but it does affect their sensations, and is almost instantaneously seen in the changing hue of their robes.

Thus as one visits a strange district one very speedily begins to feel, within and without, that sense of brotherhood and sisterhood which is one of the most delightful of blessings I have found. Everywhere you go you find brothers and sisters.

* From the Vale Owen Script.—Weekly Dispatch, March 28th, 1920.

Aquinas said may be by no means the last word on the subject. We accept St. Paul's facts, but his deductions from them, and reasoning about them, are fair ground for criticism, and we may be in a much better position than he to judge of many matters, for he was prejudiced by his Jewish education, and is a couple of thousand years behind us in experience and general knowledge. My point is this, is the appeal to antiquity not overdone, and ought we not to be more ready to look upwards for Truth rather than backwards? Whether it be with regard to industrial difficulties, divorce problems, the righteousness or not of dealings with the departed, the right of dependencies to self-government, and any other of the great questions of the day, should we not open the mind to new rays of Truth, and listen for new whisperings of the Spirit? Should we not enquire what Christ says *now* rather than dispute over the modern application of what He said in such different circumstances so long ago? "A man's mind is sometimes wont to tell him more than seven watchmen who stand above in a high tower."

For instance, though the execution of criminals was common in the first century, and we find no direct condemnation of the custom in Christ's teachings (unless perhaps it is a plucking up of the tares before they have time fully to declare their character), yet it may be quite contrary to His will to-day.

There is a loyalty which, though it looks like a virtue, is in reality the vice for which the Pharisees were condemned. It clings tenaciously to what it has been accustomed to believe, and closes its ears to new revelations of Truth. The Church has suffered from her over-conservatism, and again and again has lost her opportunities by fearing to let go some ancient tradition. The Holy Spirit, however, is continually "taking of the things of Christ and showing them unto us," unfolding and revealing new

WHERE IS THE SPIRIT WORLD?

One of the commonest questions asked by "the man in the street" when discussing Spiritualism is, "Where is the spirit world?" He naturally expects an answer based upon the current acceptance of locality. But locality is but a temporary and relative condition. A place is but an aggregation of matter temporarily contiguous to other aggregations of matter, all of which are in a state of flux. Where is the Waterloo Station of twenty years ago? But the new one is built in the same place, say they, which means, of course, that the new building is put in similar contiguity to the surrounding buildings, roads, etc. True, but the surroundings are equally impermanent, as also is the very ground occupied, even the whole earth. It may be an immense space of time, as we understand it, before any variation could be noticeable, but the fact remains. And then, again, time, as we call it, is but a state of consciousness which realises sequence and standardises it according to the general similarity of consciousness of humanity on earth—but if consciousness worked quicker or slower it would be a question of "a thousand years as a moment or a moment as a thousand years." Then space (size and distance, etc.) is equally illusory; things are large or small and distance long or short only by comparison. So, then, until these little matters are taken into consideration it might be difficult to give a quite satisfying answer as to where is the spirit world, because the real question might be, *Where is anywhere?* W. C. A.

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

THE RINGING OF AN ELECTRIC BELL.

A SIGNIFICANT EXPERIENCE.

By M. L. CADELL.

On Monday, May 26th, 1919, at 4.30 p.m., I was sitting at a small table in the bow-window of our dining-room, beginning to pour out tea. With me at the table was my boy, aged nine, and Madame V— (a French lady who comes to talk French with my two children).

Madame was speaking when suddenly the telephone bell at the other end of the long room rang violently, and kept on ringing for some seconds. This telephone was put up when we first bought the house about fourteen years ago, in order to connect the house with the garage. It soon got out of order, and a man was called in to put it right; it worked for a part of a day and again broke down. Our elder boy made vain attempts to mend it, and finally the younger children took away the batteries to play with.

I did not think of this when the bell rang, but instinctively rose to answer it. I called into the receiver, "Is that you, John?" (the chauffeur), but got no answer. So I said to Madame, "That telephone has not worked for about ten years, but I suppose John has got it to go again since his return from France." Then my young daughter and a caller came in, and in giving them tea I forgot all about the bell, and the whole incident passed from my mind.

About seven o'clock I went to my room and took alphabet and pointer to try to get a message, as I often do about that hour, from my son who was killed in the war. This date, May 26th, was only two days from the anniversary of his death, and I hoped for some consoling message.

At once the pointer spelt out: "I tried to ring the bell to-day, I nearly made you jump!" For the first time I realised that the bell must have been rung by supernatural means.

On my husband's return that evening I asked him about the condition of the bell. After going outside and examining the telephone connections, he reported that the bell in the dining-room had now no connection with any electric power. He tried to ring it with his fingers, but only succeeded in making a feeble ting-a-ling. The sound which Madame V—, my boy, and I all heard was the loud, insistent ringing of an ordinary telephone bell.

The house stands in a garden with a high wall round, so that no vibration from outside could possibly reach this bell, which is placed against an inside wall. What makes the incident of particular interest to us is, that our elder son, a Royal Engineer by profession, was much interested in electricity.

I wrote a careful account of this incident at the time and have the signed statements of Madame V— and of my husband. Nothing further happened until March, 1920, when I was from home paying visits.

One evening our two children, a boy and girl, then aged ten and fourteen respectively, were alone in the dining-room between five and six o'clock in the afternoon when the telephone bell suddenly rang loudly. The girl said she had a very queer feeling all through her when it happened, and it startled them; but they appear to have realised that it was a sort of message from their brother and were pleased about it.

Since March, 1920, the bell has not rung again, but according to communications I have received when sitting with a friend, unsuccessful attempts have been made. The operators appear to think they had made the bell ring on two occasions, though not a sound was heard by us. "Wonder at your deafness," was their comment, "You cannot have been listening." Evidently the operation is a very difficult and delicate one, the exact conditions required for perfect success not being understood on their side any more than on ours.

*. The author of the above article has sent us the testimony of Mme. V— (whose name is given therein) and of Mr. L. T. Cadell.

THE PASSING OF MR. F. LEDERER.

As we go to press we learn with regret that Mr. Frederick Lederer passed away suddenly on Saturday last at his residence at Worthing. At the moment of writing we have no particulars of his illness, but he had suffered considerably of late months from asthma. Originally a merchant at Singapore, he returned from business and took up his residence in England, where a few years ago he came into touch with the subject of Spiritualism and Psychical Research, in which he took a great and benevolent interest. Until quite recently he was a member of the Council of the London Spiritualist Alliance, of which he was a benefactor; the initials, F. L., attached to one of two contributions of £1,000 each towards the Memorial and Endowment Fund, are those of Mr. Lederer. He was a man not only of shrewd business capacity, but of great goodness of heart, and we bid him a temporary farewell with regret, but also with comfort. He was 66 years of age.

THE POEMS OF FREDERIC MYERS.

Frederic Myers is doubtless best known by his monumental work, "Human Personality and Its Survival of Bodily Death," a *magnum opus*, although in a department of learning not yet fully recognised by the Science and Philosophy of the time. To Myers as a poet more recognition has been accorded, although amongst the high priests of Poetry opinions differ widely as to his poetic status. There are enthusiasts and there are detractors. With the publication of his collected poems, just issued by Messrs. Macmillan (12/- net), and edited by his wife, Eveleen Myers, the task of adjudication should be simplified, although judging by precedent the question will only be finally settled by the verdict of time. To the average poetry reader Myers is perhaps best known by "St. Paul," that fine chant with a rhythm that lingers long in the mind:—

Thence the strong soul which never power can pinion,
Sprang with a wail into the empty air;
Thence the wide eyes upon a hushed dominion
Looked in a fierce astonishment of prayer;

Looked to Hymettus and the purple heather,
Looked to Peiræus and the purple sea,
Blending of waters and of winds together,
Winds that were wild and waters that were free.

There is fine feeling and fine phrasing in the poems—they are the work of a mind touched to deep issues, delicate, sensitive, but of high courage and with the thoroughness of the good craftsman. His poetry has been described as deriving from the Greek, but it is a spiritual Hellenism. The volume gives us, in effect, a record of Myers' poetic life and thought, for it contains some of his earliest work as a schoolboy as well as the productions of his ripest years. With a mind steeped in culture and the classics, he was not of the type that could easily withstand the jars of modern life with its clamorous industrialism and the fever and fret of a vain competition for vain things. It is not surprising that in one place we find him writing:—

I am tired of all the years can give,
I am weary of all these things.

It might well be that but for his poetry we should have had no Myers as one of the pioneers of psychical research, that "most important subject in the world," as Gladstone described it. The eager questing spirit needed some such anodyne. We know no more inspiring record than the story of the hard, thankless work of Myers and the little group of men with whom he was associated in bringing to light some of the facts that disclose the psychical nature of man and so lead, by inference, to those deeper things which relate to man as a spirit.

Sun, star and space and dark and day
Shall vanish in a vaster glow,
Souls shall climb fast their age-long way
With all to conquer, all to know:
But thou, true Heart! for aye shall keep
Thy loyal faith, thine ancient flame;
Be stilled an hour and stir from sleep
Re-born, re-risen and yet the same.

That is from Myers' lines, "To Tennyson." It might appropriately have been addressed by some other poet to Myers himself.

MR. HARRY FIELD'S PIANOFORTE RECITAL.

At his recital at the Steinway Hall on Saturday, the 26th ult., Mr. Harry Field, the Canadian pianist, whose brilliant pianoforte solos at some of the social gatherings of the L.S.A. will be recalled with pleasure by many of our readers, met with a good reception from an appreciative audience. His calm, effortless style and delicacy of touch were shown to advantage in a varied programme, which included a brilliant "Etude in F sharp," his own composition, and an exquisite little gem—"Nachtlänge," by Roland Bockquet—both of which were loudly applauded. Mr. Field is giving a Liszt recital at the Aeolian Hall on March 18th next.

LECTURES AT THE BRITISH COLLEGE.—The subject of "What are Materialisations?" was made interesting and instructive by Mr. Robert King in his lecture given on February 21st at the British College of Psychic Science. The fact of the etheric body of the medium being used as foundation structure to be clothed upon with the substance emanating from the circle, this being moulded into his own likeness by the materialising spirit, made clear to many enquirers the reason why in the early stage of a materialisation the likeness of the medium is often very much in evidence, and can only be overcome by the degree of skill and power of the operator. The lecture by Mr. Percy Street on "The Story of the Cross" delighted the audience with its series of paintings, revealing the varying characteristics of the symbol through the ages. Its early Egyptian origins were shown, passing through occult developments, blossoming through the Crusaders and heraldry in forms with which all are familiar.

IS DR. CRAWFORD'S EVIDENCE CONVINCING?

AN ESTABLISHED SCIENTIFIC DISCOVERY

By F. McC. STEPHENSON.

The able review in *LIGHT* by Mr. Stanley De Brath of Dr. Crawford's last book, "The Psychic Structures at the Goligher Circle,"* has aroused great interest in the experiments described therein, and many readers are asking themselves what corroboration there is of the assertions conveyed in the text and by means of many photographs that the startling phenomena are actual facts.

In these circumstances it occurred to the editor that the testimony of one who has attended a Goligher sitting in Dr. Crawford's time, and who arranged a special test sitting after Dr. Crawford's decease, would be acceptable to all those who are anxious to come to some decision on this matter. These few notes are the result.

The writer of this is a business man accustomed to mixing with a great variety of persons, an experience which leads one to become a fair judge of character. He may be regarded as a type of "the man in the street," the supposed possessor of common sense, which is considered to be lacking in believers in the genuineness of psychic phenomena. To employ henceforward the first person, I will say that these faculties, such as they are, produced in me a favourable impression as regards the honesty and straightforwardness of the Goligher Circle when first I was introduced to its members about two years ago by Dr. Crawford himself; that opinion has been amply confirmed by my subsequent meetings and dealings with them.

On the occasion of my first visit, as mentioned above, the room was well lighted by means of the red lamp which Dr. Crawford was in the habit of using throughout his experiments, except for a few minutes before photographs were taken by flashlight. The table was raised in my presence without contact, turned over and back again. I sat upon it and was thrown off, although I tried to maintain my position by gripping the overhanging ledges. I could not push the table towards the medium, nor could I pull it away, although the efforts I made caused me to perspire profusely and the table apparently was perfectly free.

HALLUCINATION DOES NOT EXPLAIN.

Hallucination is out of the question so far as I am concerned. Dr. Crawford was present, with Mrs. Crawford, Mr. Stoupe, Mr. Hunter, Mr. Herace Leaf and many others, whose names the readers of *LIGHT* can recall, have borne witness to the actuality of the events above described. We may take it for granted, then, that the evidence as to the above facts is admitted as valid. Were this evidence dealt with by an unemotional apparatus working according to the laws of logic, the outcome would be a verdict of the presence of supernormal facts—certainly facts. There is only room for such scepticism as denies that the sum of the angles of a triangle is equal to two right angles. That being conceded, taken by themselves therefore, the Goligher phenomena are facts. The verdict having been given, it is allowable to produce past records. The records show a number of similar facts vouched for by unimpeachable witnesses; which records are well known to students of the supernormal. An old Latin proverb says *ex nihilo nihil fit*—no action can take place without contact of some kind. The mind refuses to accept action without contact. When, therefore, Dr. Crawford finds in his experiments, first of all by means of the sense of touch and resistance, secondly by means of his own eyesight and that of others, then by the action of dyes, and lastly by means of the sensitive photographic plate, the presence of a something connecting the medium with the table, there seems to be no occasion for surprise.

When the characteristics of this something revealed themselves to him, by careful experiments and by photo-

graphs, to be similar to those possessed by the something called plasma, ectoplasm, etc., emitted by other mediums, unbiassed reason accepts the evidence, and the existence of this invisible emanation from certain abnormal human beings under certain peculiar complicated conditions takes its place among the facts of man's environment. Only when all the facts or laws of our surroundings are discovered will it be time for us to form world-theories; it is useless to work out an equation in algebra until we have all the data.

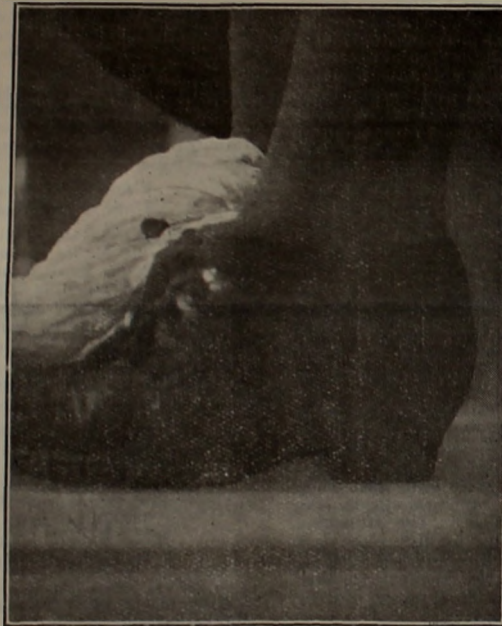
The words *ex nihilo nihil fit* can now be supplemented by *sed ex plasma bacula fiunt*—out of plasma the rods are made—and to "rod," later on, may be added pictures, photographs, materialisations and voice-producing organs. It is maybe the "stuff that dreams are made of." The evidence for the plasma put forward seems to carry the mind a stage further towards satisfaction, and to enable one to grasp now the possibility of the movement of objects without seeming contact.

Notwithstanding the many new views of the fundamental properties of matter which one has had to accept within the last few years, there are still many students of psychics who, in spite of the vast amount of contributory evidence, think that the late Dr. Crawford, his wife and his friends may have been deceived week in, week out, by the Goligher family during four or more years.

In these circumstances my experience may help to furnish a stage in that very long route which ultra-conservatives choose to arrive at new truths.

A TEST EXPERIMENT.

To plunge now in *medias res*, i.e., into the facts concerning the medium and my test séance. I have given a very detailed description of this in the "Psychic Research Quarterly" of October last year. It took place on September 6th, 1920. There were five cameras, in the charge of Mr. Pollock, a professional photographer, of Belfast. I stood close to Miss Goligher's chair, as can be seen in the photographs. The members of the circle were thoroughly searched before entering the room, which was one set apart in his house by Dr. Crawford for this work. Amongst those present were Mrs. Crawford and two lady doctors. There were four exposures; the first one was a blank, the three others gave fifteen pictures of the plasma. One camera, with wide angle lens, was placed close to the medium's feet, and the results of this camera were in excellent



Photograph taken at the Test Experiment on September 6th, 1920, referred to in this article. The camera used had a wide angle lens, and was placed close to Miss Goligher's feet. Mr F. McC. Stephenson states he plainly saw the ectoplasm in the red light while the photograph was being taken.

lent focus (see illustration). The warp and woof of the stocking are easily distinguished but no trace of structure can be made out with any magnification of the mass. The last of the four exposures was taken while the red light was on. I saw the emanation before it was photographed, as did also one of the lady doctors; to this she has certified in writing. I may say that with Dr. Crawford's photographs generally, and with all but the last one taken at the séance arranged by me, the red light was turned out for a minute or so previous to operating the flashlight. The need for this darkness is said to be to enable the operators to manipulate (give a protective covering to) the ectoplasm in such a manner as to prevent injury to it by the flash and thus injury to the medium. A statement of the essential facts of this test séance has been signed by all those present.

It has been suggested to me that if conservative scientists regarded the growth of human knowledge and its effect on human opinion from a sufficient distance they would not use the word impossible very freely, so greatly have the opinions of mankind varied with the growth of knowledge and so certain are they to change again.

To illustrate the likelihood of the opinions we hold today being reversed in the near future one need only adopt a system used by engineers and others in producing graphs to show the relation between any two varying conditions and to forecast the results of further experiments connected therewith. If we represent the years of man's develop-

* Published by John Watkins, 10/6.

ment from the animal stage by divisions on a horizontal line, and the acquirement of knowledge by divisions on a perpendicular line, and by means of co-ordinates from them produce a graph, this graph may represent by its angle with the horizontal the changes in man's opinion of his relation to his surroundings.

During untold ages the line showing the effect of his acquired knowledge on his opinions is nearly horizontal and shows no curve. Then he acquires an instrument or tool, viz., the hand which can hold a stone, drop a stone or even throw a stone. How long it took man to learn to use this stone as a hammer or a tool one cannot guess, but when once this step was taken, his knowledge of the properties of matter was greatly increased and thereby his views of his relationship to his surroundings. By chipping flints no doubt the sparks gave command of fire, another tool which added to his knowledge by enabling him to produce metals and further tools. With these instruments he was able to gain some knowledge of the movements of the stars whereby his world was greatly enlarged and his opinions greatly changed.

Not to trouble the reader with details, one may next allude to the invention of that great instrument, the telescope, and, perhaps man's greatest instrument of all, the microscope. For how many of the philosophic systems of to-day is not the microscope responsible? What should we know of embryology, physiology and of the other biological sciences without the microscope?

THE GROWTH OF HUMAN KNOWLEDGE.

Then we have the invention of another tool of far-reaching effects, the chemical balance. When the chemical balance was first used by Lavoisier the science of chemistry may be said to have started. The acquisition of the knowledge of chemistry has changed our views fundamentally. If on the vertical line representing the stages in our growth of knowledge, a mark is made representing each of these great discoveries, each new mark above the last, it will be found that there is a great rise in the curve representing changes of opinion corresponding with the inventions or discoveries. The curve is showing a rapid rise—prolong it in the same gradient for the next century or two and we must view with fear and trembling the theories and conclusions on present data of our wisest men. Enormous advances in our knowledge and thus frequent changes in our views have taken place within the last few hundred years. It may then be argued, with an approach to certitude, that there will be as great changes in our opinions during the coming centuries. Were one to hazard a guess one would say that the discovery of the fact that the photographic film can be acted upon by this strange substance invisible to the ordinary human eye but visible to the eye of the clairvoyant, is placing in the hands of man a new instrument of research perhaps equal in its effect on human thought to the invention of the microscope.

What an unexplored country for some patient discoverer with the necessary equipment of training in chemistry, physics and photography! Monsieur and Madame Curie attacked a problem of far less promise.

Is not the search for facts in nature one of man's noblest enterprises? Is it a flight of fancy to say that such work brings a man closest to the Almighty Planner of the Cosmos? Is not man's insatiable curiosity given him for a purpose? Is his knowledge moral and intellectual when perfected to be the instrument to avert all the harshness (the pain and suffering) at present accompanying the necessary inexorability of nature's laws?

A TRIBUTE TO DR. CRAWFORD.

It was in this noble work that Dr. Crawford overtaxed his strength. Busy in the heights raising his watchtower into the unknown, he forgot the foundation of clay. His last work, "The Psychic Structures at the Goligher Circle," cost him, without a doubt, immense effort when added to his other work. Then came, with its completion, a sudden relaxation and sudden relief. Doctors say that when heart collapse follows great exertion the collapse may be due to the too abrupt cessation. So it was probably with Dr. Crawford. The release from mental strain was too great and too sudden.

When the new science of Cryptoplasmic Psychics has its temple raised and honoured among men, Dr. Crawford's name will surely be engraved on one of its foundation stones.

[Should a suitable investigator (a lady preferred), with the required qualifications, be willing to undertake a year's work at Belfast, will he or she please communicate with Mr. Stephenson (c/o LIGHT Office), who can influence the use of a fund to provide for a year's expenses, including salary.]

MISS VIOLET ORTNER, who was recently married, has decided to continue her work, and will in future be known as Mrs. Violet Warren Elliott.

MISS NANCY LEE (Mrs. Leechman), who recently appeared at the conversazione of the Stead Bureau at Mortimer Hall, is giving an entertainment on Tuesday, March 8th, at Limes Hall, Lewisham. There will be a performance by herself and her pupils of three little plays on behalf of the Lewisham Spiritualist Church.

"THE VOICE OF CANON BARNES."

THE TRUE NATURE OF SPIRIT LIFE.

By F. C. CONSTABLE, M.A. (Author of "Myself and Dreams").

Not for a moment do I suggest that the Rev. E. G. Roberts (page 117) is wrong: he may be right. But personally I think we are, and must be, while embodied in a lower existence, ignorant of what our state will be in a higher existence. Grant that those who have left the body appear to us as they were in the body. This is no proof of their present state. The probability, indeed, is that, knowing our limitations, they project themselves on to our lower plane in order to be recognised by us. If they did not appear to us as they were on earth we could not recognise them. In ecstasy we are altogether free from the body and its limitations: we are in communion (not communication) with our fellows. When we return from ecstasy to a normal state we remember the fact of our past state of ecstasy, but it is incomprehensible in thought.

Physiologically, there is a strong objection to our survival as subjects of bodily form with the powers of sight, hearing, etc. For sight and hearing are not powers in themselves. They mark but limitations of power. In the ether we know there are innumerable vibrations: with sight we can use only a few of them; the same is true for hearing. Our senses, in fact, give us but power to use a few of the vibrations which we know exist. When free from the limitation of our senses our use of power is probably greater than now, just as Kant suggests that the possession of the brain limits our fullness of thought. St. Paul says there is not only a natural body but a spiritual body. He distinguishes between the two and says we are raised a spiritual body. When we remember the time at which he wrote we must, I think, give no materiality to the spiritual body.

But the strongest physiological argument against our being conditioned by earthly senses when we leave the body is found in the fact that what we ordinarily term the life of man does not exist: there is no unity in it for survival.

As I now write innumerable red corpuscles and phagocytes, each one manifesting life, are coursing in my blood, all working together in co-operation. If these innumerable lives fail or even cease to work in orderly co-operation, then what is termed my life comes to an end. My life is no more than a synthesis of other innumerable lives. Death destroys nothing: it dissolves. It dissolves the co-operative labour of innumerable lives working in my blood. When this co-operative labour comes to an end my earthly life comes to an end, because it does not exist in itself but solely as the result of the co-operative labour of other lives.

Where, herein, is to be found the bankruptcy of human hope? Because our future state is higher than our present state and so necessarily incomprehensible to us, is it therefore hopeless? May not the chrysalis find pleasure in imagining itself a thing flying in the air, though such a state be impossibly incomprehensible for it in thought? If, disembodied, we are freed from the limited enjoyments of the senses, shall there be no more cakes and ale? Why do fairy tales delight us? Because of the striving of our souls for freedom from the fetters of earthly senses, because of our longing for wider experience than we can find on our little speck of the universe.

There is continuity in the spiritual. Earthly life exists merely as passing environment for the discipline of the soul. As children, entering on manhood, must give up their toys, so we, entering on our higher stage of existence, must give up our limited play with earthly senses.

Every man starts as a unicellular organism on conception and evolves into the form of man. The form of man manifests no more than a synthesis of lives. The soul of man is the I am.

LIFE IS ROMANCE.—What qualities are more essential to romance than uncertainty and the hope of beauty? . . . Romance can come but rarely into our outward lives, but we lead an inner life of emotion and aspiration which is often most intense when visibly our lives are least eventful; and while we have still an ideal, we have yet some hope of beauty, and while there is still some depth of consciousness to discover within ourselves and in those we love there is mystery round us still.—CLIFFORD BAX.

TRANSITION OF MR. HANSON G. HEY.—As we are on the point of going to press a telegram from Mr. Ernest W. Oaten, the editor of "The Two Worlds," informs us of the transition on Monday last of Mr. Hanson G. Hey, for many years the secretary of the Spiritualists' National Union. Till failing health compelled him to retire from active work, Mr. Hey served the Union with a practical wisdom and an unfailing energy and enthusiasm which went far to make it the powerful organisation which it became; while his breezy personality and genial presence inspired the esteem and affection of all with whom he was brought into contact. Mr. Oaten suggests that all Spiritualist Societies throughout the country should devote one minute on Sunday evening to "silent recognition" of our departed friend.

THE USE OF GREAT NAMES.

BY THE REV. G. VALE OWEN.



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

There is no doubt some of the names of persons well known to the public which are given from the Other Side are fraudulent. These come mostly through the channels of automatic writing, table-rapping, table-tilting and other, more or less, mechanical means of communication. The reason for this is obvious. Such methods depend less on the personality of the human medium than do those of trance-speaking, inspirational writing and other like methods where the personal element enters more into the machinery employed. Where fraudulent names are given by a control it is very rarely the case that the medium himself is honest. And as very few per cent. are not men and women of sincere and truth-loving character, the false names given in this way are, I am convinced, comparatively few. I do not say that all mediums are honest, nor do I contend that it is absolutely impossible for a dishonest control to speak or write through an honest medium. When this happens, however, it is quite the exception and not the rule, and it is even on occasion actually permitted by the guide of the medium for some adequate reason, which he takes the earliest opportunity of explaining.

Given integrity and common sense on the part of the instrument in normal everyday life, there is not much difficulty in this direction. Where these are lacking, there is every possibility offered for deception. Enquirers have no just cause for complaint in the matter, however. It is not a very difficult thing to acquaint oneself with the character of the person whose help one intends to ask. Mediums are not the sinister, Machiavellian people some would have us believe. They are not endowed with that diabolical cunning by which, while casting out devils by Beelzebub, they are able, in the presence of the unwary, to assume the guise of an angel of light. They are more transparent than most people, and if anybody is deceived by them it is his own fault. As a class, I believe them to compare very favourably with the average man or woman of the age.

Whence, then, come these great names which we occasionally read of? I say "occasionally," for both editors and publishers are very cautious as a rule not to print messages from these notabilities unless those messages bear upon their face some evidence that they really do come from those whose names they bear. They are mostly found in script which either has not been offered for publication or which would have been rejected had it been so offered. God "makes His sun to rise on the evil and on the good." This great wave of spiritual power comes from the same divine Source as, and is no less catholic than, the sunshine. It sweeps over the wise and foolish equally. There are some shallow natures who are always seeking to pose, if not as some great one, then as some great one's specially favoured amanuensis. Others are just simple-minded souls who, amazed at the wonderful phenomenon of spirit communication, think it a small thing in comparison that they should be on familiar terms with the great ones of earth who have passed on. I have one dear old correspondent who has repeatedly assured me that he is in communication with Xerxes, "King of Egypt." Another Xerxes, "King of Assyria and Media," introduced to him a "King of Thrace." Such items as these I receive with caution at least, and I put them aside, awaiting further evidence of identity. Such evidence will have to be rather weighty to convince. I do not forget that angels have spoken to shepherds, and that the "word of God" came to a herdman. But these, and such as these statements to-day must be judged on just the same standard of internal evidence as we apply to those claims made on parallel lines in olden times.

At the same time the earnest student will be careful to give just consideration to such claims as these, which he will either accept, reject or put aside for further consideration, according to the evidence produced. And there are certain considerations which seem to me to warrant as much caution in the rejection as in the acceptance of great names given in psychic communications.

In the first place there is the truth which, so far at least as Western religion is concerned, is of universal acceptance—that worldly greatness counts for nothing in the world beyond. There is but one standard of judgment for high and low alike. In this respect all start equal. The deck-hand may there speedily develop into one of the nobility, and his sometime admiral find himself a member of the lower deck. Messages from that sphere bear this truth out in very decisive fashion. I have heard of a learned and noted

author sitting at the feet of a lad who in the earth life was a stoker in a gas-works, and being initiated by him into what stands there for the true scholarship. And I have known a Cambridge M.A., Vicar of a parish, loved by his people, a man of great force of character, "married to his Church," as he told me, and to whom Orthodoxy was of paramount importance and traditional Authority sacred. Four and a-half years after his passing over he came to me and told me he was still in bitter anguish and a "fog" of doubt. The reason for this is another story. What is pertinent to the present article is the fact that, after some months of fierce fighting, he eventually attached himself to one of those mediums he had spoken against in his earth life and, under the influence of the humility and purity which she radiated wherever she went, he at length broke the bonds which were holding him down, and is now slowly progressing. This medium is the wife of a working-man in very humble circumstances.

Some years ago I read that the late Cardinal Newman was going the round of séances, in London and elsewhere, pronouncing the Benediction in Latin. I smiled. This personage put in an appearance at Julia's Bureau when I attended a sitting there with Mrs. Wriedt. He paused before me and addressed to me a few friendly words, and then said the Benediction. I was a bit shaken in my views about him, for the voice was evidential, and the Benediction was in good ecclesiastical Latin. If the thing was an imposture it was very skilfully done. I was somewhat annoyed. I was loth to think the great Cardinal had nothing better to do with his high talents and undoubted piety. I put it in that way to Vice-Admiral Moore. He had attended a great number of séances at which the Cardinal had presented himself. I had an idea the shrewd Admiral would back me up in my opinion. He was cautious, but gave me not much encouragement. He said he could not vouch for the identity of "the Cardinal," but, from a somewhat lengthy experience of his visits, he could not see any cause to doubt that this frequent visitor was none other than he claimed to be.

That was in 1912. Since then I have had more, and more varied, experience of these things. It has led me to the conclusion that this attendance at séances is one of the methods of discipline which those who have derided them during their earth life are advised to undergo. It must be a bitter pill for some. And the more humble the circumstances of the sitters the more effectual the discipline. The Cardinal is not the only ecclesiastical dignitary I have known to be subjected to it. And the "inferior clergy" are not exempted from its chastening influence.

So I have come to the conclusion that while some of those names of notabilities which are projected through the Veil are fraudulent impersonations, others are not. *A priori* judgment is no safe guide in this matter. It is more fair and more truly scientific to keep an open mind and to judge each case on its own particular merits.

There is one more factor to be taken into account. This present great spiritual movement has evidently been very carefully organised in the Higher Realms. I feel sure that volunteers for this enterprise are enlisted into the great spiritual hosts from all ranks and degrees. They are allotted their various tasks according to what faculties they possess, be it table-rapping, levitation, trance-speaking, inspiration in the study and in the pulpit, or other methods of enforcing upon a materialistic age the realisation that "the Kingdom of the Heavens is at hand" and in touch with the Kingdoms of the earth. And in this great campaign earth's sometime great ones are not denied a place.

FAIRY TALES.

A PRESSMAN'S VIEW.

After all, we have no right to take away the belief in children's fairy stories when, however old we are, we believe in our own, and most of us are busy in telling them to ourselves and others every day of our lives. The tales which the little ones believe in are those in which truth, love and beauty are opposed to lying, hate and ugliness, and virtue is invariably triumphant in the end. How many of the modern tales we older folk believe in, and try to get others to believe in, would pass this test?

It is an unpardonable sin to filch away from anyone—be he youthful or grown-up—the belief he holds, unless one can fill him to overflowing with a greater faith in some better thing. He may voluntarily abandon his old ideas as impracticable—mere dreams; he may, of his own accord, divert his aim towards other marks; but he who counsels him to abandon his ideals and aims and leave off striving because he may ultimately fail, may do him irreparable injury. Let him keep his fairy stories until he is ready to modify them to conditions or to fashion new ones.

—From "The Pressman."

Will Miss Maud Kelwick send her present address to the Editor?

THE SOUL OF THE NATION.

By HENRY FOX.

For Spiritualists, the soul of a nation is not a mere phantasm of imagination, but a living reality of such force and power as has never yet been adequately realised by the individuals who compose the nation.

It is but one example of what Theosophists call "Group Souls." Other examples may be found in the mysterious influence which moves a crowd in the street or at a public meeting (as public speakers know well), and which contributes so largely to the formation of that "public opinion" which ultimately controls our legislature and our official law-makers.

It is the soul of a nation which determines the destiny of that nation. The very civilisation of any community seems to depend on the quality of its soul. Every citizen contributes to it knowingly or unknowingly.

It is as intangible and as invisible as the ether in which our scientists tell us the whole universe "lives and moves and has its being."

Spiritualists, then, appear to be well-advised in regarding the unseen and the intangible as the true realities of life, and not merely the dreams of hysteria.

Science is apparently coming to the same conclusion by propounding the ether as a reasonable working hypothesis to account for the phenomena of matter.

EDISON'S PSYCHIC EXPERIMENTS.

To-day, Edison is promising us that he will produce an apparatus which shall give those unseen intelligences we call "spirits" an opportunity of signalling their messages to us in a more reasonable fashion than they seem able to do at present. That will be interesting when it arrives; but he can hardly expect these "intelligences" to cease their operations until he has completed his experiments. Nor can he expect Spiritualists to abandon their own personal experiences which have already convinced them that such communications are even now going on without waiting for Mr. Edison to explain them.

It is not everyone who can become conscious of his own soul all at once. For an enlarged consciousness is a matter of growth by more or less prolonged efforts, and when it is achieved it produces a profounder conviction than would be possible even by Mr. Edison's complete success. Nor would it be lessened by his complete failure.

Meanwhile, it seems reasonable to suggest that the consciousness of one's own soul is a necessary preliminary to the consciousness of the soul of the nation, or of any other "group soul"—though the tremendous power of these combinations is obvious even "to the meanest intelligence."

They appear to occultists to be forces of the most powerful character in the history of the world.

For them a nation unconscious of its soul is a nation destined to decay and disruption—after the manner of those civilisations which have perished from the face of the earth.

To be unconscious of one's own soul is to contribute to the causes which have wrecked previous civilisations by the score, for the soul of a nation is the aggregate force created by the souls of its individuals. To become conscious of one's own soul is to become a living factor in the destiny of a nation. It is no mere self-regarding interest, limited to one's own personal comfort and welfare. In these times of social upheaval it becomes almost a national duty of patriotism.

THE PURPOSE OF SPIRITUALISM.

Unless, therefore, Spiritualism means more (as it does) than a mere idle amusement for vacuous minds seeking a new sensation as a relief to the monotony of a long round of dances, dinners, bridge playing, theatres and race meetings—or, maybe, the gratification of a merely idle, soulless curiosity—then to become a sincere and earnest Spiritualist seems to be a personal duty, because it means a valuable contribution to the soul of the nation in this hour of its fate.

In every civilisation of past times there has always been a minority whose good influence outlives the destruction of the nation itself—a minority whose mission seems to be to hand down the torch of Light and Life to those who in each generation are able and willing to keep the Light still burning. Let us think of the great souls like Pythagoras, Socrates, Plato, Empedocles, and others of the Grecian civilisation; of the men whose thoughts and knowledge are embodied in the Pyramids of Egypt, the ancient temples of India, and in all the sacred mysteries of ancient mystics; of the men, too, in our own country who gave their lives to win our freedom, martyrs in the cause of our civilisation; and lastly—greatest amongst the martyrs and teachers of the world—of the Founder of Christianity. It is from such sources that the Light has been handed down from generation to generation—handed down by small minorities, whose influence has survived to this day, every persecution, every blind ignorance, and every delusive civilisation, and will still survive even the destruction of our own civilisation of to-day.

The near future for us in England seems pregnant with disaster—as if preparing us for the usual historical catastrophe. We can see its warnings in the attitude of the majority of the nation towards the struggle of the minority

to save the soul of the nation. We can see it in the civilisation of to-day, which has neglected to teach us that work according to our abilities and strength is not only a prime necessity of our own lives, but is a public service we owe to the nation. It is the recognition of our own selves as living items composing the soul of the nation.

In our revolt against national service in doing the work of our lives, whatever it may be, to the utmost of our ability, our souls are starved and the soul of the nation becomes moribund.

Yet whatever may befall England in the great crisis before her, the presence of a minority who refuse "to bow the knee to Baal" will hand down to the succeeding generations a heritage which will make even a fallen England a glorious memory for all future generations.

The memory of such men will influence the traditions even of a fallen world, and in them to-day lies our only hope of awakening the present generation, not only to the consciousness of their own souls, but to their responsibility for the soul of the nation.

CONTINUITY OF COMMUNICATION IN NORMAL CLAIRVOYANCE.

In a correspondence in *LIGHT* some time ago on this subject, the want of continuity of memory of the communicator in the trance condition was explained by assuming a dream state in the spirit so communicating. But is this found to be the case in normal clairvoyance, where there is no entrancing of the medium? The following example, one of several which I have carefully noted, shows neither confusion of memory nor want of continuity. I had recognised a gentleman from a description, privately given me, in normal clairvoyance through the mediumship of Mrs. Seyforth. It had included incidents, surroundings, etc., characteristically and correctly stated; also, two names (probably as a test)—one, both surname and Christian—of persons known to the spirit but quite unknown to me, who I found on subsequent inquiry had died about the same time as he did. However, his own name was not given, and I regretted I had missed the description of his nose; also I thought that the realistic but unflattering account of the gentleman, especially that "his clothes were spotted," which I found to have been true (owing to an infirmity well known to me but not given by the medium)—did not do him justice. I do not think there was an opportunity afforded for further remarks until two weeks later. I was at Clapham, the other side of London, at the Spiritualist Society there (which has no connection with any society the first medium I went to belongs to). There Mrs. Mary Clempson described this same spirit to me, quite realistically and in varied terms from the previous description I had had. Among the other features of the face the nose was particularly carefully described. His surname, not a common one, was quite recognisably given me, and further particulars concerning him, which supplemented the first account. And she dilated on the fact "that he liked to be well dressed;" he was, she said, "fastidious" over his clothes—would "flick with his fingers any dust on them." A few weeks later, under the control of her guide, this medium again described him to me. This time he wore a "cap" [this he always did indoors]. His Christian name was correctly given, but the surname, before given, was not remembered, merely badly attempted.

There is no confusion of memory here, but a continuous account, with fresh details necessitated by the partial failure of the first descriptions, and indeed in the different states of consciousness of two mediums.

STUDENT.

THE KINGDOM OF HEAVEN.

HERE IF ANYWHERE, NOW IF EVER.

Mr. Godfrey Blount, in the new quarterly, "The Country Heart" (Grant Allen and Unwin), expresses with healthy vigour the following frankly unconventional convictions as to what is not, and what is, the Kingdom of Heaven:—

"The Kingdom of Heaven is not, as it is generally represented, a Kingdom in the sky; it is a Kingdom of perfection on the earth which Christ shall rule over, and into which we must be reborn. It is not a condition of freedom from the body and material environment: it is a truer apprehension of the body, and a more intense appreciation of and dependence on our circumstances. It is not the prospect of exemption from labour and the promise of rest: it is the vindication of energy, desire for work, and delight in it. It is not the denial of the senses; it is their recognition and the development of their sensitiveness as the direct means of our salvation. It is seeing with different eyes. It is not the condemnation of the world; it is its redemption and sanctification: not the ratification of Adam's curse, but its repeal. It is not a revelation of new and invisible things; it is the truer vision of old and common ones. If the Kingdom of Heaven is on the other side of the grave, it is also here and now, in the flesh, on earth; in the Body and not out of it. . . . If we cannot find the Kingdom of Heaven on earth, we are not likely to find it anywhere else."

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RULERS AND LEADERS.

It has been said that authority in this world is very apt to go to those who assume it. That is true enough. To gain power it is usually necessary to seize it. But, if this were all, the world might become a very chaotic place, so the laws of life step in to ensure that although a man may be strong enough to *grasp* power his tenure of it will be very short if he has not the qualities that will enable him also to *retain* it.

There are men who seem, by virtue of a dominant will, to drive their fellows before them like sheep. This may go on for some little time, but the test comes when the flock, after being hurried to and fro, discovers that it is not being driven anywhere in particular. Then mutiny sets in, and the herd scatters to await a more purposeful shepherd.

It has long been the boast of the Spiritualistic community that it has no pontifical head, no chief or law-giver, no council or synod to lay down for it articles of conduct or belief. This is a dispensation natural enough in the circumstances, and a wise one, too, although it has the usual drawbacks where strict organisation and a definite code are absent. These are the penalties of maintaining a "flowing" principle—something that can live and grow and never solidify into a creed; but it is worth the price.

In the meantime, of course, there is scope for ambitious people here and there to seize some point of vantage and gain control over at least a portion of the followers of the "New Revelation." That also is a matter we can contemplate with equanimity. For the solvent of the spiritual idea works so thoroughly throughout the mass that the laws of attraction and repulsion have very free play. In other words, the person who seizes power without a genuine right to it will be unable to retain it by the aid of any of the artificial methods of authority. Those only will rule in whom the spiritual principle of rulership is most fully expressed. The leader will hold his commission from the Unseen, but only after he has proved his fitness to be set in authority.

KEATS ON THE MEANING OF HUMAN LIFE.

There was a time when Keats was regarded as little more than a poet with a wonderful capacity for the perception of Beauty and its expression in perfect phrases and a wealth of sensuous imagery. But the publication of his letters revealed him as the possessor of a mind of splendid range, penetration and vigorous thought.

An example of the insight he showed into the meaning of life in this world is seen in the following extract from the Letters edited by Sidney Colvin (p. 256), published by Macmillans in 1891. It shows a fine spiritual perception which far transcends Wordsworth's attitude towards "the heavy and the weary weight of all this unintelligible world," "the fretful stir unprofitable," and "the still sad music of humanity."

Keats probed to the facts—the practical utility of earth life as a method of individualising Spirit. He wrote in the letter under quotation:—

Call the world, if you please, "The Vale of Soul-Making"; then you will find out the use of the world. . . I say "Soul-Making"—Soul as distinguished from an intelligence. There may be intelligences or sparks of the Divinity in millions, but they are not souls till they acquire identities—till each one is personally itself. Intelligences are atoms of perception: they know and they see and they are pure; in short they are God. How, then, are souls to

be made? How, then, are those sparks which are God to have identity given them, so as ever to possess a bliss peculiar to each one's individual existence?

How but by the medium of a world like this? It is a system of spirit-creation. This is effected by three grand materials acting the one upon the other for a series of years. These three materials are the intelligence, the human heart (as distinguished from intelligence or mind), and the world or elemental space suited for the proper action of mind and heart on each other for the purpose of forming the soul or intelligence destined to possess the sense of identity.

I can scarcely express what I but dimly perceive, and yet I think I perceive it. That you may judge the more closely I will put it in the most homely form possible.

I will call the world a school instituted for the purpose of teaching little children to read; I will call the human heart the horn book used in that school; and I will call the child able to read, the soul made from that school and its horn book.

Do you not see how necessary a world of pains and troubles is to school an intelligence and make it a soul? A place where the heart must feel and suffer in a thousand diverse ways?

Not merely is the heart a horn book; it is the mind's Bible; it is the mind's experience; it is the text from which the mind or the intelligence sucks its identity. As various as the lives of men are, so various become their souls, and thus does God make individual beings, souls, identical souls of the sparks of His own essence.

I began by seeing how man was formed by circumstances. And what are circumstances but touchstones of his heart; and what are touchstones but provings of his heart, but fortifiers or alterers of his nature? And what is his altered nature but his soul; and what was his soul before it came into the world and had these provings and alterations and perfectionings? An intelligence without identity? And how is this identity to be made? Through the medium of the heart. And how is the heart to become this medium but in a world of circumstances?

MORE ABOUT FAIRIES.

VIEWS OF SIR A. CONAN DOYLE.

Sir Arthur Conan Doyle has a fascinating article in the March number of the "Strand Magazine," entitled "The Evidence for Fairies," in which he reviews a large amount of remarkable testimony on this subject. Two new fairy photographs taken in Yorkshire accompany the article, which will be sure to excite the keenest interest and controversy.

Sir Arthur points out that the age-long tradition of the existence of fairies, so universal and consistent, together with numerous modern instances, makes us realise that the world is more complex than we had imagined, and that there may be upon its surface some very strange neighbours. In the cases he reviews he finds there are two points common to nearly all of them. One is that children claim to see fairies far more frequently than adults, the other that a large number of the cases recorded show that the fairies were seen in the still shimmering hours of a hot summer's day. Regarding the first point, Sir Arthur writes:—

If the confidence of children can be gained and they are led to speak freely, it is surprising how many claim to have seen fairies. My younger family consists of two little boys and one small girl, very truthful children, each of whom tells with detail the exact circumstances and appearance of the creature. To each it only happened once, and in each case it was a single little figure, twice in the garden, once in the nursery. Inquiry among friends shows that many children have had the same experience, but they close up at once when met by ridicule and incredulity.

He adds that his children differ in their description of the height of the fairies, but agree regarding the dress, which is not unlike the conventional idea. Some interesting accounts are given of the descriptions supplied by different people. For instance, Mrs. Baring-Gould, when a girl of fifteen, saw seated in a privet hedge in a lane in Yorkshire "a little green man, perfectly well-made." He was about a foot or fifteen inches high. Also a son of Mr. Baring-Gould, while in the garden standing between rows of peas, saw "a little man wearing a red cap, a green jacket, and brown knee-breeches." Similar testimony is supplied from records by Mrs. Violet Tweedale, Mr. Vincent Turvey, Mrs. Lonsdale (Bournemouth), Dr. Vanstone, Mr. Tom Charman, Mr. Tom Tyrrell and others. Sir Arthur says:—

It is, of course, easy for us who respond only to the more material vibrations to declare that all these seers are self-deluded, or are the victims of some mental twist. . . . It is, however, to be urged upon the other side that these numerous testimonies come from people who are very solid and practical and successful in the affairs of life. . . . To waive aside the evidence of such people on the ground that it does not correspond with our own experience is an act of mental arrogance which no wise man will commit.

Sir Arthur Conan Doyle's article should be read by all.

FROM THE LIGHTHOUSE WINDOW.

The transition of Mr. F. Lederer, a good friend of the London Spiritualist Alliance, is announced elsewhere in this issue.

Sir Arthur Conan Doyle's triumphant tour in New Zealand is described in glowing terms in our new Zealand contemporary, "The Message of Life." It says: "Never has New Zealand been stirred from end to end by one man as a lecturer as by Sir Arthur Conan Doyle. He started in Auckland on December 7th, where he delivered two lectures at the Town Hall to audiences numbering fully three thousand on each occasion. The same surprising success awaited him at Wellington, Christchurch, and Dunedin."

"No greater falsehood was ever packed into fewer words than the saying, 'Death is the end of life,' was a remark made by Dr. Edward Lyttelton, formerly headmaster of Eton, in a recent address at the Kensington Town Hall. 'Man is pretty well aware now,' said Dr. Lyttelton, 'that there is another life than ours, but it is amazingly difficult to conceive of its nature.' He went on to discuss the possibility of a fourth dimension and said that wise men considered a ghost to be a sign of that dimension, of which we knew nothing yet except such appearances."

Recent experiences of Mrs. Osborne Leonard in the production of physical phenomena, the direct voice, and apparitions, while sitting with two friends, Mr. and Mrs. H. C. Cooper, of Harlesden, are described in the current issue of the "International Psychic Gazette."

The Dean of Chester, preaching at Liverpool on February 15th on the attitude of the Church towards Theosophy, Spiritualism and Christian Science, declared that all three were rebounds from materialism. "We had come to the period when we thought the human mind was going to solve all the problems of the universe on material lines. We were now in the stage of disillusionment, and had found we could not explain the world from the physical things in it. Theosophy, Spiritualism, and Christian Science, which to-day expressed the reaction, were really nothing new but were as old as the hills."

At the same time the Dean deplored the fact that Christians in modern times were living the religious life too much in vacuo. Then he committed himself to this fine Spiritualistic sentiment, couched though it be in Church parlance: "The Church calendar should be brought up to date to make us feel those saints who had passed out of the body still lived and thought about us. If Christian people would only give time and prayerful thought on a high spiritual level to the communion of saints, they would have witness in themselves of the reality of the Unseen."

The Paris "Intransigent" (February 13th) in a notice of the French edition of the Rev. Walter Wynn's book, "Rupert Lives!" speaks of it as a story of spiritual experiences so well done as to interest Maurice Maeterlinck, who is devotedly attached to the idea of the survival of those heroes who have died for their country.

When a Church dignitary sets out to denounce Spiritualism there is nothing like doing it wholeheartedly. In the course of a lecture on "Christianity and Some Modern Problems, Intellectual and Spiritual," delivered last week at Mold, the Rev. Canon Peter Green, M.A., of Manchester, declared (according to the "Liverpool Daily Courier") that automatic writing possessed no evidential value, that no case of spirit photography had yet been able to stand inquiry, that all instances of materialisation had so far proved to be fraudulent, and that the fact of intercourse with the dead had not yet been established.

Another and almost as sweeping an attack comes from Principal Sir George Adam Smith, of Aberdeen University, in the course of an address on Immortality, delivered last week in Glasgow. But Sir George's remarks were tempered by a strangely gentle expression of opinion. He said that "He would speak with the utmost consideration of pure and able men who sought to break the silence of the world beyond by catching, as they thought, personal and intended messages from their dead. What would not any of them give to be sure of one such message? And they must carefully guard themselves from saying that it was impossible."

The first public meeting of the recently-formed Sheffield Society for Psychical Research attracted a large audience to the Victoria Hall, Sheffield, last week, when Mr. W. Appleyard, the president, read a paper explanatory of the objects of the Society. Dr. H. Nutt presided in the unavoidable absence of Dr. F. Ballard. Mr. Appleyard said that while the majority of people seemed to have been lulled into apathy on this subject, there had been during the last half century a growing spirit of earnest inquiry among all classes.

Psychical research, said Mr. Appleyard, had occupied the attention of many distinguished men who were actuated by the highest motive, the search for truth. It had been suggested that he (the speaker) was a Spiritualist, and that that was a Spiritualist society. In the sense that everyone must be either a materialist or a Spiritualist, he was a Spiritualist. Some people held that they ought not to seek to penetrate the veil which God had drawn before them. What was that veil but ignorance? Was it not written "Seek and ye shall find"? Mr. Appleyard detailed personal experiences in regard to messages from those who had passed on.

"Some year ago," he said, "a member of our City Council availed himself of every opportunity to hold me up to public odium on account of my beliefs on this subject. His vindictiveness was bitter in the extreme, and the phials of his wrath appeared to be inexhaustible. He died, and at a meeting at my house he called out his name in a clear voice and said, 'Mr. Appleyard, I want you to forgive me. Will you let bygones be bygones?' I at once gave him my forgiveness, but I had to reassure him at two subsequent meetings."

We have to record the transition at Falkirk of the Rev. John Spence, F.R.A.S., of St. Modan's Church, and formerly of London. Mr. Spence, who was interested in psychic science, was a contributor to LIGHT. He spent many years before the mast and took a master's certificate before entering the Church. His early days were spent in whaling in the Arctic seas. Mr. Spence's remarkable personality and his scientific attainments have been the subject of prominent notice in the Press.

The Rev. Alex. London, in conducting the memorial service for Mr. Spence, alluded to the fact that the latter was a Spiritualist and said that, whatever objections might be raised to Spiritualism, it had revealed the existence of certain psychic laws which might or might not have connections with another world. Mr. Spence and he often discussed the subject, and the conclusion he came to was that his friend was not only absolutely sincere, but that he believed that he was himself a psychic force, with currents running out of his soul, which linked up communications with personalities on the other side. What effect, then, had Spiritualism upon the development of Mr. Spence's mind and soul? Did it narrow his outlook? It certainly did not.

At the close of Mr. Stephenson's article on Dr. Crawford in this issue will be found an invitation for an investigator (lady preferred) for work in Belfast in connection with the Goligher Circle.

The Vicar of Hove, the Rev. Archdall M. Hill, seems to have proved an ideal chairman, judging by the report of an "open meeting," otherwise a debate on Spiritualism, held in the Ralli Hall, Hove, on February 22nd. There was a crowded audience, and though the discussion was animated, the utmost harmony prevailed. "I want you," said the Vicar, "to give your experience and ask questions." He doubted whether, since the war, any subject had more generally interested people than that of the possibility of communicating with their blessed dead.

Mr. Hill read some of the resolutions of the Lambeth Conference, and invited the speakers to try to adhere to the points there raised. But, according to the report in the "Sussex Daily News," the discussion wandered far afield. It was full of personal notes and remarkable revelations.

One lady, who had lost her son, said: "A great thing happened to me last Armistice Day." She told, in subdued tones, how she had been very ill, scarcely able to leave her bed, and yet she was eager to go to the memorial service that day. Her son had been an altar server and the cross-bearer in the church. She just managed to crawl out, and somehow got to the church. She was going to receive the Holy Communion, but she was in a great trouble as she could not kneel. "As I was moving up the aisle, I felt a tap on my shoulder, and, turning my head, there was my son beside me. 'I am with you, mother,' he said." She was able to go down on her knees, and as she knelt at the altar rail, her boy was kneeling beside her. "Surely," said the Vicar, "we do feel the presence of our blessed dead, especially at Holy Communion." He added, "There are more wonderful things in the world than any of us can know of."

The clever children of the North London Lyceum gave a capital performance at Grovedale Hall on Saturday last of the fairy play, "The Slave of the Lamp," before a crowded audience. The leading parts were excellently played by Miss Adelle Vincet, Miss Marie Carter, Miss Queenie Saunders, Master Edward Wheatcroft, and Miss Lea Vandanbussche. Mr. Cecil Drinkwater at the piano and Mr. Jack Tourrel as stage manager contributed to the evening's enjoyment, while the highest credit for a brilliant success rested with Mr. W. W. Drinkwater, the producer.

THE MYSTERY OF THE SPRITES.

THEIR RECORD IN MYTH AND LEGEND.

Up the airy mountain,
Down the rushy glen,
We daren't go a-hunting
For fear of little men;
Wee folk, good folk,
Trooping all together;
Green jacket, red cap,
And white owl's feather.

William Allingham's spirited lines on "The Fairies" come with a pleasant lilt to the mind in considering the recent revival of interest in the fairy legend. It is more than a reaction against materialism and the Manchester school of economics, this renewal of the elfin tradition. It is not even to be adequately explained as the outcome of the present trend of literature, for judging by magazine and newspaper articles which have lately made their appearance, the subject has acquired a deeper significance than the simple return to ancient romanticism. There are distinguished writers to-day who are bold enough to claim a basis of reality for elfin lore, and who refuse to regard it as entirely a matter of fable and illusion. To Peter Pan's famous question, "Do you believe in fairies?" they return a strong, even reverent affirmative.

As the strength of a movement is generally to be gauged by the activity of the opposition to it, it is interesting to observe that strong efforts are being made to combat the "superstition" and to relegate the "little people" to the realms of moonshine to which, in the opinion of some, they legitimately belong. People no longer fear fairies, it is urged; therefore the belief in them has gone also. How the belief or disbelief in anything can affect the question of its existence is not entirely clear, setting aside the fact that there are still regions in Ireland, Scotland, and even England, in which the natives cherish a belief (sometimes tinged with fear) in the existence of the fay-folk.

PSYCHIC SCIENCE AND ELFINDOM.

What has psychic science to say on the matter? Nothing very definite so far, but in the future we think it will find in Fairydom a rich field for its explorations. It should unearth a whole treasury of true meanings in that great lore of elf and gnome and brownie which grew up in the childhood of the race. It will find distortion and confusion, of course. It is not to be expected, for instance, that the old spiritual traditions of the Gothic and Celtic races concerning fairies should agree in all points. And when these and other racial traditions became mingled together the result was prolific in elements of contradiction. Take, for example, a single point—the supposed diminutive size of the elfin people. The Gothic fairy was a small creature, an "atomy," but this was not always the case with the Celtic variety. The latter class were occasionally depicted as of a size at least approaching the human. Nay, in some instances there was a suggestion that the fairies were simply departed human beings. As a result the later poets exercised considerable license in their descriptions, and we read accounts of Queen Mab as being "in shape no bigger than an agate stone on the forefinger of an alderman"; of King Oberon with a doublet of four-leaved clover and a blade of rye-grass for a sword; of elves that glide through keyholes and take acorn-cups for their goblets; while, on the other hand, we have the Faery Queen appearing to Thomas the Rhymer as a spirit of the normal size of humanity, a description which would apply equally to some of the fairies of Chaucer, Spenser and Dryden. The elves were not always "dwarfish." To take a modern instance at the risk of appearing incongruous, not to say unclassical, there is in a certain Scottish family the cherished legend of the appearance of a departed ancestress—an old lady, in her habit as she lived, and recognised by the seer, but in the dwindled proportions of the elfin type. We have always thought of the incident as having a significant relation to the fairy legend.

THE RACES OF FAIRIES.

After all, it is possible to attach too much importance to the question of stature. There is a flavour of materialism about it. Did not the old divines dispute on the question of the number of angels which might find convenient accommodation on the point of a needle? They were at least wise enough to see that physical dimensions entered very slightly into the question of spiritual existences. And on the subject of fairies at large, it is not easy to generalise. There are so many varieties—Kobolds, trolls, brownies, pixies, gnomes, banshees and leprechauns—the last-named having an agreeable kinship with humanity, if only on the score of following the occupation of shoemakers. And the fairy King and Queen, too, present themselves in a variety of phases, Pluto and Proserpine, Oberon and Titania. Titania we know as a variant of Diana, but the identity of Queen Mab is not so easy to settle. The characters of the two queens as depicted in folk-lore and poetry are too distinct to warrant the idea that they are identical. Doubtless a close study of the potentates of Fairydom would have some enlightening results in the tracing of lines of connection between reality and myth. Spenser's "Faerie Queen" gives some profitable hints, and in "The Rolls of Elfin Emperours" he sets out a list of the "puissant Kinges" of Elfinland. But in a democratic age

one thinks first of the people, and there is something highly suggestive in the manner in which the old poems and stories describe the elfin spirits of all classes as entering into communication with man and interesting themselves in the life of earth. They dispensed benevolence, wrought evil on those who offended them or amused themselves with practical jokes on simple and unsuspecting mortals, as witness the stories of Puck, Ariel and Will o' the Wisp. We hear of them almost from the dawn of history, and between the nymphs of classical folk-lore and the elves and sylphs of later pastoral tales there is no great gulf fixed. Diana became by a natural transition Titania. Might not Pan, with his love of surprising mortals, have eventuated in Puck? The folklorist has done much in this field, and now it should be the turn of the psychologist. What will he find? Elementals and Nature spirits or representatives of the multitudinous life of humanity beyond the bourne? Whatever may be the result, we have no fear of it. "Self-sprighted Fear" may "creep silent through the gloom" or whisper darkly of mysteries, but Reason treading the labyrinths will find them in the end to be plain and simple.

THE EQUIPMENT FOR PSYCHIC RESEARCH.

Mr. W. Whately Smith, Editor of the "Psychic Research Quarterly," has some editorial comments in the January issue on the question what qualifications, what previous studies and achievements, entitle a man to pronounce with especial authority on the problems of Psychic Research. "It would be absurd to deny," he says, "that an able man is likely to make a more competent Psychological Researcher than a less able, or that eminence in any science or profession is, in general, a sign of ability. It is equally incontestable that a high degree of specialisation is apt to produce a certain narrowness of outlook, a rigidity of mental habit, which might prevent the proper assessment of unfamiliar factors." He dissents from the widespread impression that "mere common sense" enables a man to form sound judgments on these intricate problems, and proceeds:—

"The phenomena of Psychological Research fall into two main classes, namely, 'physical' and 'psychological.' In the first class, consisting of various physical events which cannot, apparently, be attributed to normal causes—e.g., table movements, raps, 'spirit lights,' spirit photographs, materialisations—the primary question is whether the occurrences are genuine or fraudulent. To form a reliable opinion on such questions necessitates a degree of special knowledge which very few people possess, and with which the average scientist is no better equipped than anyone else. An acquaintance with conjuring methods in general is naturally very valuable; still more so is a knowledge of the special devices which have been used in the past for the production of the particular phenomenon in question—a knowledge, that is to say, of *what to look for*. Most valuable of all is a thorough appreciation of the extent to which people can be deceived and, in spite of every effort, induced to substitute inaccurate inference for actual observation.

It has been shown, by direct experiment, that the observations of even the most careful witnesses are quite valueless unless backed by special knowledge of this kind. Without such knowledge the most eminent scientist is almost as helpless in the hands of a really skilled exponent of fraudulent phenomena as the village yokel in those of a 'three-card trick' expert. . . . The other chief variety of technical knowledge which is required for the successful prosecution of Psychological Research is an understanding of certain branches of Psychology. This is, indeed, involved in some measure in the elimination of fraud, for it is only when we know something of the psychology of Belief that we can properly understand the mechanism of Deception."

Mr. Whately Smith's views are highly interesting, and worthy of consideration. It may be remarked, however, that he does not touch on what Dr. Hyslop held to be the essence of Psychological Research—the proof of survival through the establishment of identity, from data eliminating the possibility of telepathy or knowledge by normal means. Here, surely common sense and an open mind are factors which count, while a knowledge of conjuring and the whole mental outfit of the fraud-hunter would be of no avail except perhaps to destroy the conditions necessary to obtain the proofs that are sought.

NEW PUBLICATIONS RECEIVED.

"Higher Psychological Development (Yoga Philosophy)," by Hereward Carrington, Ph.D. (Kegan Paul, 15/- net).

"The Psychology of Nervous Ailments," by Joseph Ralph (of the Author, "Glenthorne," Rousdown-road, Torquay. Price 1/6).

"The Dream of Death: Poetry in Prose inspired by the Spirits of a Beggar, a King and a Musician," by Rostan Pavonian. (Kegan Paul, 2/6 net.)

"The Shrine of Wisdom," Vol. I., Number 4, July-Sep., 1920 (published quarterly by the Hermetic Truth Society, 9, Stockport-road, Altrincham, Cheshire. Annual subscription, 5/- post free).

THE PHOTOGRAPHY OF THOUGHT.

IS IT RELATED TO "PSYCHIC PHOTOGRAPHY"?

BY C. E. B. (COLONEL).

Certain "thought form" photographs have quite recently been circulated with the Budget of the S.S.S.P., and another such photograph has appeared in *LIGHT* of the 12th of February in the report of a lecture given by Miss Felicia Scatterd on Spirit Photography. These photographs set me wondering what the rôle is of the "medium" in spirit photography.

The matter appears hardly to have received the consideration it deserves, from what I have read, and although there seems as yet very little to go upon, speculation on this point might eventually lead to a clue, and thereby to some degree of understanding as to what is happening.

In the first place, I understand that when supernormal photography was first discovered to be a fact, it was assumed that the "medium" possessed the power of attracting a spirit and of enabling it to extract enough "substance" from his body to materialise sufficiently to reflect actinic rays beyond the visible spectrum and thus to affect a plate exposed in a camera, while remaining invisible to the human eye.

The spirit thus was supposed to "pose" in front of a camera, just as an ordinary sitter would; and this is, I understand, the view of Mr. Blackwell to-day.

If such were the case, there would appear to be no reason why several photographs should not be obtained simultaneously through cameras exposed at the same time, but as a fact, such photographs are not obtained, while the experience of Mr. Traill Taylor in obtaining images on his stereoscopic camera that did not superimpose, goes to show that the "extra" is not photographed through the lens at all.

To-day the more general view would seem to be that the "spirit entities" build up some kind of psychic portraits or "transparencies," and that these are placed within the camera and probably often in contact with the plate, the "exposure" being made with some "occult" kind of light.

But although some such process is probably employed, the theory does not seem to explain quite satisfactorily the part played by the plate itself. Why is it necessary for a plate to have been in the possession of the medium, or to be held (in the dark slide) between the hands of the medium? Everything goes to show that one of the most important conditions of the process is the effect produced on a special plate by the medium. What such effect may be, in view of the well known chemical effect of light on the salts in the emulsion on a photographic plate, I cannot even hazard a guess.

To revert to thought form photographs, it would be interesting to know whether these have ever been obtained in the absence of Mons. Dardenne or of Commandant Darget, and with plates that have not been in the possession of, or in contact with, these gentlemen. Perhaps Miss

Felicia Scatterd could give some information on that point.

For if thought form photographs are but seldom obtainable, and only with the co-operation of a few special persons, I should deduce that they fall into the same category as other psychic phenomena in requiring the presence of a "medium," and Mons. Dardenne and Commandant Darget should then be regarded as "psychics," of the same kind as Mr. Hope, and others, though differing in quality.

It would therefore be interesting to see whether purely "thought form" photographs could be obtained with the co-operation of Mr. Hope or Mrs. Deane, although the experiments might be difficult to carry out, in view of the beliefs of these mediums.

No doubt experiments will be carried out that will establish whether thought form photographs can be produced pretty generally, or whether their occurrence is rare, and dependent on the presence of an individual.

According to a hypothesis I am considering, all psychic phenomena may have a non-Spiritistic basis. In the region of mental phenomena, we have in ordinary telepathy the action of an incarnate mind on another incarnate mind, although we have not the faintest idea of the *modus operandi*, but this action is probably used by discarnate minds to convey thoughts to certain special incarnate minds (mediums). Of "thought reading"—the reverse process—we have no experimental evidence whatever.

In the region of physical phenomena, we seem to have the exhibition of a psychic force, and of a power of extruding a special substance, inherent in the medium, and normally directed probably only by the subconscious mind, or shall we say "spirit," of the medium himself; and yet, in certain higher forms of manifestations, the direction appears to be taken over by an intelligence apart from and superior to that of the medium, until in the case of a perfect materialisation, such as that of "Katie King," the temporary body seems to be actually animated by a separate spirit. "Poltergeist" phenomena may be the result of an uncontrolled explosion, so to speak, of psychic force, although in some cases an indication of Intelligence may be discerned.

Similarly, thought form photographs may be the semi-material basis of "spirit" photography, the question being whether the image has been produced through the agency of a human thought or through the agency of the thought of a discarnate Intelligence. If this be the case, I admit that it will be more, rather than less, difficult to discriminate than in the case of other classes of psychic phenomena.

[It should be mentioned that the above was written before the appearance of the article by Mr. James Coates in *LIGHT* of February 19th.]

INDIVIDUALITY AND ILLUSION.

"Psyche's Lamp: A Revaluation of Psychological Principles as Foundation of all Thought," by Robert Briffault (George Allen and Unwin, Ltd., 12/6 net).

This book is rather in the nature of a sequel to Mr. Briffault's "The Making of Humanity," although it can, of course, be read without reference to that work, but those who read the previous book will be the better prepared for the study of this one.

The author devotes his argument to the destruction of what he regards as the illusion of individuality. He is strongly of opinion that the idea of individual separateness has been disastrous to the welfare of humanity. We can enter into his thought, although not precisely from his standpoint; to us it seems to bear rather on the ethical question of selfishness and self-regard such as was satirised in Rossetti's "He is he, I am I." In short, it is a question of the position taken by the individual under a false impression of his own nature towards his fellows rather than of individuality in itself.

The book, however, is ably and strongly written, and clears the ground effectively on a number of minor questions. None the less we are conscious when reading it that the author while apparently attacking the concept of individuality is really thinking of a spurious concept of the same idea. The true one remains untouched by his reasoning. To attempt a study of it here is impossible. That "the individual withers," that "the One remains, the many change and pass," is the expression of only one side of a great truth, the perception of which comes home most vividly to the mystic, especially when in states of illumination he perceives that while he is intensely himself he is also at one with the universal life.

A PARABLE.

Dreaming I beheld the spectacle of a vast plain covered with horsemen, some moving in regular order and perfectly controlling their steeds, which yielded instant obedience to the bridle, while others were carried hither and thither at a furious pace on horses that seemed quite unmanageable. Looking more closely I perceived that some of these cavaliers appeared to be quite unconscious of the fact that their steeds and not they were the masters. Intoxicated with the delight of rapid motion they careered along until, being thrown headlong or carried towards the edge of a precipice, they were rudely awakened to a sense of their danger.

In my dream a Sage who stood by me surveying the scene explained the parable thus: "Here you behold the difference between the man who seizes and controls his Idea and the man who is seized and carried away by it."

D. G.

THE THOUGHTS OF GOD.

The souls that walk this earth are each a thought
Sprung from the Master's energising Will,
Sent here to use the world for good or ill,
Clothed in a garment wonderfully wrought.

As delegates of God they come; and straight
Their latent faculties, in matter pent,
Quicken within the new environment
And rise to growth more free and animate.

Experience rouses energy, till He
Summon them to return and proudly show
Each hard-won talent—foreordained to grow
In Paradise. How great a destiny!

—G. EUSTACE OWEN.

"THE FOREST OF ILLUSIONS."

By F. E. LEANING.

With this summary phrase M. Jean Finot introduces us to his work entitled "Modern Saints and Seers" (translated by Evan Marrett, William Rider & Son, Ltd., 4/6), a book which, though not of strictly psychical or Spiritualistic interest, makes such a dramatic human appeal that it is better worth reading than some which are more within our province.

It is not, as the title would lead one to suppose, a series of sketches of individuals, nor a discussion of what saintliness consists in from our modern point of view, but a strange fascinating kaleidoscopic view of the vagaries into which the religious instinct leads man when the faith which he consciously holds fails, as Canon Streeter has put it, to express the ultimate values. When such a state of things arises "will he then give up the God or the values?"

The question does not so put itself to M. Finot. In a curious, confused way he seems to realise that it is the values that men are out for, but if he refers to their findings as "dew from Hermon" he also, and on the same page, designates them as "morbid bacilli." Thus also in his preface he says: "In the great forest of ecstasies and illusions which supply spiritual nourishment to so many of our fellow-humans, we have here confined ourselves to the examination of the most picturesque and unusual plants, and have gathered them for preference in the soil of Russia and of the United States." The first and second parts of the book deal with these two respectively, as The Salvation of the Poor and the Salvation of the Wealthy, but when the tale is done we get the same note again in the Conclusion. "We should approach the dreamers with all the sympathy of which we are capable. Often their countenances are made beautiful by love. What though their doctrines vanish from sight under the scalpel of analysis? It is no small pleasure to contemplate, and even to examine closely, such delightful phantoms."

Half of the book is devoted to Russia, and a strange and astonishing record it is. In the description of nearly every one of the thirty sects there is a call to smiles, to pity, or to horror. It is a little puzzling at first to hear of the White-robed Believers, the Divine Men, the Spiritual Christians, and so on, being always in conflict with the police, and suffering persecution by Church and State. While the leading of the Spirit confines itself to the exclusive drinking of tea or the making of one's own boots, it is harmless; when it takes the form of a conscientious objection to all constituted authority and the marriage laws in particular, it is not "persecution" that correctly describes the consequences. But M. Finot does not seem to realise that the true saint is eminently sane. He does not tear up his passport as a work of Satan, or "dance wildly" at dawn, or try to jump off the roof of his house into Heaven, or fight with another "Christ" in the prison to which both are confined; still less does a man filled with the Holy Ghost bury fellow disciples alive, or issue false coin, or a woman desert her husband and live naked in the woods. No Government can ignore such things as these, nor can a jealous Orthodox Church, temptingly armed with power to oppress, overlook either the open rejection of her ritual, or the celebration of her chief sacrament with a special kind of gingerbread. Not seers, but pathetically blind are the multitudes who form the background against which the white Tolstoi and the lurid Rasputin respectively stand out.

The treatment of Mormonism, Zionism, and Christian Science is in the nature of the case less highly coloured and less happy, but brings us to more familiar ground. It is of course easy to sneer at the Mammonist element of a leader (Dowie) who combined a claim to Messianic power with "an extraordinary knowledge of the value of stocks and shares," and to point out that in spite of matter being a delusion of mortal mind, Mrs. Eddy left behind her "an immense personal fortune." These things lend themselves to cynicism; but a true insight would not have allowed of calling Francis Schlatter, the Christ-like healer of California, "an impulse-ridden vagabond," and there are one or two suppressions and distortions in the account that suggest that the author's sympathy has here failed him somewhat.

In the third part, quite irrelevantly entitled "The Depths of the Sub-conscious Mind," is a curious assortment. One of its three chapters is devoted to Thuggee, affording an interesting comparative study with the Stranglers of Russia. We feel that killing can be not only a fine art, but a craft and a religion, given the right motives and the proper ritual. This chapter is placed, however, between a brief account of the founder of Positivism, and a much more respectful, and an accurate one of Theosophy, though the author appears to think Point Loma the chief centre of this last. The error is ably made good in a note by the translator. The conclusion of the whole matter is, one feels, that in M. Finot's eyes "All is vanity"; and this is not very surprising when we consider that in the whole range of his studies there are barely two saints and unless we except H. P. Blavatsky, not a single seer. But it is a most alluring and informing book for all that.

"ON THE SIDE OF THE ANGELS."

Dr. J. Paterson-Smyth (author of "The Gospel of the Hereafter") contributes a very interesting article, entitled "On the Rim of the World," to the January issue of the "Psychic Research Quarterly." From it we take the following extract:—

"I am not at all out of sympathy with Spiritism. It has grave faults and grave dangers, but it should get credit for what good there is in it. It is at least 'on the side of the angels' in its protest against Materialism—the most dangerous enemy of religion—and in whatever help it has given to belief in the reality of survival after death. To men in the agony of bereavement who have lost faith in God and the Hereafter it may often be a stepping-stone back to religion."

"For I believe that in spite of often-proved fraud and trickery it is by no means all fraud and trickery—that the suggested hypotheses of telepathy and hypnotism cannot explain all the phenomena, that there is reality behind it, that voices do come across the void, often puzzling, conflicting, disappointing voices. It is as when one sits in his little amateur wireless station listening for wandering flashes from the ships at sea. Now and then he hears cross-currents crackling through the air from amateurs like himself. There are many of them 'listening in,' and some of them he suspects sending spurious messages. Sometimes he gets a message clear and distinct, but whether from the sea or land he cannot certainly know. But he knows there is something there."

"Let us keep an open mind. There are more things in heaven and earth than are dreamed of in our philosophy. The subject deserves more serious scientific investigation than it has received. For science, as Lord Kelvin said, is bound to face fearlessly every problem that can fairly be presented to it. The Psychical Societies spread themselves over too large an area. We need long, patient study concentrated on this field, to judge if it can be explained away as fraud or delusion, and to judge, if it be real, what possibilities are in it. We need little bands of men scientifically trained in weighing evidence, not prejudiced or indifferent, not credulous or incredulous—men of honest, open mind, and especially religious men in the broadest sense of the word, who would face the inquiry earnestly and solemnly in the name of the God of Truth."

We confine ourselves to this brief extract, but the whole article makes stimulating reading.

MEDIUMS AND MEDIUMSHIP.

There is a tremendous quantity of unknown mediumship of a high and powerful order scattered throughout the country, and there are individuals on the inner side of life searching for its possessors in order that a strong and permanent contact shall be established between the two planes.

The regular and orderly use of psychic faculty (where it exists in any quantity) invariably means improved health, and the general brightening of the disposition of the mediumistic person. We are satisfied that the suppression of psychic power by those who have it in abundance is bound to react adversely on health, and just in the same manner the foolish over-indulgence in mediumship is bound to lead to nervous depletion and ill-health.

We call to mind one instance of the former type. A young lady of our acquaintance was often overcome by fainting fits. She knew nothing of psychic matters, but at irregular intervals she was overcome (sometimes in the street or workshop) with a sleepy, dizzy feeling, which gave her only a few minutes warning ere she lost consciousness and lay like a log for a period varying from twenty minutes to an hour. This continued for some years. The medical faculty gave the malady many names, but failed to successfully treat it. We one day saw her in one of her swoons, and diagnosed the case as due to an accumulation of psychic force, which automatically burst its bonds and overwhelmed the consciousness. We talked to her, got her to join a circle; she developed a little mediumship, and for the last dozen years has never had a single fit—never, in fact, since sitting in her first circle. She had enjoyed robust and perfect health.

There are many such cases, we believe. The remedy is orderly, regular and moderate development. The most beneficent forces known to man are the most destructive if ill-used, or when they escape control. The human race is a psychological race, and as physical exercise is essential to correct control of the body, so psychic exercise, sanely and moderately taken, does and will lead to the proper control and direction of the wondrous powers of the psychic body, its senses and faculties.

Spontaneous mediumship steadily and gradually developed and strengthened will presently be fraught with benefits both to its possessor and humanity generally. There is nothing to fear but ignorance. Knowledge born of experience and rational use of one's faculties and powers will turn a howling wilderness into a garden of delight.—"THE TWO WORLDS."

AN OPEN LETTER TO MATERIALISTS.

"When you are dead you are dead, and that's the end of it."

This assertion was made by a well-known materialist debater, on a recent occasion, and at first glance it appears to be an indisputable truism.

Verbally it is so, and undoubtedly the intention was to obtain the immediate effect of the evident verbal veracity.

But words have much latitude in their meanings; a word can mean more or less according to its use and the context, and in this case much depends on the meaning given to the word. Not the meaning which was implicated for emotional acceptance, but that which must be admitted if the assertion is to stand critical examination.

The statement can be taken in three ways:—

"When you are dead (bodily), you are dead (bodily)."

"When you are dead (bodily), you are dead (spiritually)."

"When you are dead (spiritually), you are dead (spiritually)."

The first still appears obvious; in fact, too obvious a truism to be anything but a silly assertion.

But if the requisite knowledge were available, and speaking from a materialist point of view, if the delay were not too controls your body, has left it, the body is devoid of life, or possibility of life."

Is this so? When the body is what we call dead, it usually means that the mainspring is run down, or the escapement has stopped, some part of the system which is necessary to keep up the balance which we call the life of the body, has failed to act.

But if the requisite knowledge is available, and speaking from a materialist point of view, if the delay were not too great, then the mechanism would continue to work, and we should be alive again.

Or supposing that the mechanism is broken beyond repair, and it is impossible to restore the human personality, even then the body, in detail, is not dead, for the individual cells still contain life for a certain period.

So that even in the first version of the statement, it is not the indisputable truism that was asserted.

Take the second version. This was no doubt the real meaning of the statement, although it was intentionally not clearly expressed in this manner, as it would not have carried the same appearance of fact.

But it is only pure assertion, and as such requires production of evidence to support it, evidence which the lecturer was perfectly aware he could not produce. As well state that when a candle goes out, the heat that was in the flame has ceased to exist.

Even the materialist admits that nothing can be destroyed, and yet he claims that the wonderful Something which has powers beyond any form of known force, which has volition over force, and which is so elusive as to be beyond any of his measurements, ceases to exist at death, is destroyed in fact, because it has gone beyond the reach of his omnipotent powers of perception.

No, Mr. Materialist, the heat still exists, although even your eagle eye can no longer perceive it. The something that we call spirit has not ceased to exist because it is beyond your ken, and has always been an objectionable entity that would not submit to your calipers and balances. Beyond you it has always been, and has only withdrawn a little further. Any man will fail who tries to measure the ether with a foot rule, but does it not occur to you that some degree of measurement may be obtained by those who are wise enough to use a spiritual measure? Like is measured by comparison with its like.

The third version is certainly not that intended by our friend; it would firstly imply the admission of the existence of spirit, and like Betsy Prig, when the recitation of the superior attainments of Mrs. Harris became inconvenient, he "don't believe there ain't no Mrs. Harris."

He doesn't believe in spirit because spirit is inconvenient to his calculations, and has not the decency to fit into his mental pint pot.

I offer our materialist a real truism to think over:—

"While we live, we live, and that is but the beginning of it."

—LIEUT.-COLONEL.

LONDON COLLEGE OF MEDIUMS.—The first annual general meeting of the above body was held at 30a, Baker-street, W.1, on Wednesday, February 23rd, Mrs. Mary Gordon presiding. The various reports were encouraging, and showed promise of good work to be accomplished in the future. It was decided that the chief object of the College should be to raise the standard of public mediumship, and platform work generally; and to this end a sub-committee was appointed to draw up an educational syllabus, and to arrange for the early formation of classes, etc. The following executive members were elected: President, Mrs. Mary Gordon; Vice-Presidents, Miss Estelle Stead, Miss Mac-Creadie, and Alderman D. J. Davis; Treasurer, Mrs. H. Davidson; Secretary, Mr. A. T. Connor, 19, Oakhurst-road, London, E.7; Council, Messdames Seyforth and Connor, Messrs. Horace Leaf, W. T. North, and Leslie Connor. Membership is open to all bona fide Spiritualist workers and students.—A. T. C.

THE HORNSEY PHENOMENA.

AN INVESTIGATION AND SOME RESULTS.

We have been shown a private document setting out an account of a preliminary experiment with a clairvoyant to discover the causes at the back of what is known as the "Racketty Ghost" at Hornsey. It was conducted by a Committee of Investigation on which the clerical, medical and legal minds were noticeably strong, and the intellectual capacity of these members was in some instances aided by that most important factor, knowledge of and experience in psychical science.

The document in question gives simply a description of what passed at a circle held last week and does not contain the findings of the Committee. Its private character, as relating to the domestic affairs of the persons principally concerned, forbids any publication.

It is sufficient to say for the present that some of the statements made by the clairvoyants were of a convincing character, as some minute descriptions given by him were at once recognised as accurate, and afford presumptive evidence that he was actually in touch with human intelligences—at least one of them a former inhabitant of the house in which the disturbances have taken place.

The facts elicited reveal a very distressing story and in a great measure explain the disturbances as being the outcome of a spirit's desire to communicate with loved members of its family on earth. Such opportunities are notoriously rare, and the disorderly character of the manifestations was accounted for in some statements made by the clairvoyant who discovered that the distressed spirit was being aided by others, one in particular, who by reason of exceptional psychical powers and an unusual opportunity presented by the conditions in the house, was able to affect the material side of things in the way described in the newspapers. From a statement made by the clairvoyant it appears that troublesome as the visitation has been, it was permitted by the more advanced minds in the other world, as involving a deeper purpose than the communication between a departed mother and her children. That is to say, it was to draw public attention by rather violent methods to the reality of the life after death and thus drive home what in some quarters seems to be regarded as an unwelcome fact.

This is all we are able to say for the present. When we receive further particulars suitable for publication, they shall be presented in *LIGHT*.

DR. ELLIS POWELL'S VIEWS.

Dr. Ellis Powell, in the "National News" of Sunday last gives some striking particulars about the disturbances at a house in Hornsey obtained as the result of coming in personal contact with the surroundings, both at Hornsey and on the Other Side. Prefacing his account with the remark that he cannot give the full details owing to the feelings of the people most intimately concerned, Dr. Powell proceeds:—

Substantially, however, the facts are that the house is at present the subject of exceptionally keen solicitude from the Other Side, on the part of one of its inhabitants who has not long passed away. This intense feeling has set in motion very powerful psychic forces, just as we should expect it to do.

"The nucleus of the force is love, though it is obvious that it is mingled with other sentiments, not all of them wholly admirable. In this case, however, the strong vibrations are being exploited by an entity on the Other Side for his own amusement. He is able to do this with the greater facility because some of the family are physical mediums. Thus we have all the elements necessary to support a display of the mysterious forces of the next plane—strong feeling on that side, a mischievous operator to handle the "power," and unique (but involuntary) instruments ready to hand among people still on earth.

"In plain English, then, there is no doubt whatever about the genuineness of the phenomena. They have been actually witnessed not only by members of the family, but by gentlemen of professional standing whose capacity and honour are above question. Moreover, as I said, we have had the assistance of intelligences from the Other Side, who have indicated in plain and unmistakeable language the real source and nature of the disturbances."

As noted in our advertising columns, Miss F. R. Scatterd is announced to lecture on Thursday next, the 10th inst., at Hendon Town Hall, in connection with the Spiritualist Fellowship Centre, on "Psychic Photography, or Supernormal Pictures."

LECTURE BY THE REV. WALTER WYNN.—On Thursday, March 10th, at 7.30 p.m., the Rev. Walter Wynn will lecture in the North End Hall, Croydon, in reply to Dr. Schofield's recent attacks on Spiritualism in the same hall. The chair will be taken by Mr. H. W. Engholm, who will speak for a short time on the Vale Owen Script. Mr. Wynn hopes that Spiritualists will be present in force to support him in his endeavour to refute Dr. Schofield's accusations,

THE TRUE MEANING OF SPIRITUALISM.

A PLAIN STATEMENT.

By E. W. DUXBURY.

One of the essential principles of Napoleonic strategy consisted in the concentration of the strength of the offensive upon the critical and decisive point of the campaign, and in the refusal to be distracted by minor issues. The same principle applies in large measure to all intellectual warfare, and should especially be observed in the case of Spiritualism. However liable this subject may have been in the past to derision and persecution, the fight concerning it in the intellectual world has never been fiercer than it is to-day, and as so large a part of intellectual controversy really consists in ardent discussion about different things under the same name, it is very necessary that a clear conception should be held of what Spiritualism really means. Vagueness of definition too often leads to confusion of thought, and few terms, as a matter of fact, apparently convey such an indefinite conception as that of "Spiritualism."

In view of the fact that the attention of innumerable persons is being turned to-day towards questions towards which in the past they manifested either scorn or indifference, it is important that a clear conception should be held of what it is they are now being asked to believe. Among the various interpretations placed upon the term "Spiritualism" by different classes of minds the following may be enumerated:—(1) Frivolous phenomena in the nature of dancing tables and flying tambourines occurring at doubtful and mysterious seances, which tend to degrade Man's highest conception of his being and destiny. (2) A new system of religious beliefs and theological conceptions in substitution for those previously held by what are known as the orthodox Christian Churches in connection with spirit phenomena. (3) The scientific demonstration that Man is a Spirit, who survives bodily death and continues to pursue a spiritual destiny, and that it is possible at times to communicate with discarnate spirits.

Hostile opposition to Spiritualism may be classified into corresponding classes. The Materialist disdains it as a degrading superstition, which derogates from the intellectual dignity of Man, and is only worthy of the phenomena mentioned in class (1). The origin of such a view lies in a superficial study of the question, the great limitation of knowledge of the subject, and the blinding influence of *parti pris*.

A DANGER TO BE AVOIDED.

The main portion of the opposition of the Christian Churches might, it would seem, be referred to class (2). There can be little doubt that they regard Spiritualism as a system of heretical beliefs, tending to the extension of a schismatic sect, wedded to a false Christology. It would be idle to assert that there is not some justification for such a view, and there is concealed therein a great danger for the future of Spiritualism. If it were merely to crystallize into another of the innumerable sects with which the religious world abounds, it would probably have but an ephemeral influence upon mankind. It would be exposed to the similar danger which threatened primitive Christianity, that of becoming merely a reformed Judaic sect which, humanly speaking, was averted by the genius and insight of St. Paul who converted his fellow-Apostles to his own view of Christianity as that of a universal religion. It is only to be expected that the various forms of theological belief, which prevail outside the pale of Spiritualism, should be to some extent reflected within it, but such beliefs are not of the essence of Spiritualism, as properly understood. The Spiritualist, like any other man, is fully entitled to form his own religious and theological views, but he hardly seems entitled to identify the holding of such views with Spiritualism itself. Such a claim, moreover, could hardly be justified by citing the views of numerous discarnate spirits. Insight into truth in this world has rarely been the privilege of majorities, and there seems no essential reason why this should be so in the spirit world. It is of the essence of Spiritualism that the shedding of the physical body does not mean the immediate migration to a Palace of Truth, and there are doubtless many spirits still incarnate who have a far deeper intuition of truth than thousands of discarnate spirits. It is only fit and proper that the weighty utterances of discarnate spirits should be received with due respect, but this does not involve any intellectual serfdom, and the dweller on earth should reserve the right to accept or reject such views, as he may think fit. The Spiritualist, then, is at liberty to adopt any religious or theological views which seem to him true, based either on the communications of discarnate spirits or on the teachings of his fellow-men on earth, but he does so as a private thinker, not necessarily as a Spiritualist.

A UNIVERSAL TRUTH.

The true meaning of the term "Spiritualism" as a message to the world at large would appear to be that of class (3). As such it represents a universal truth, applicable to men of every race, and capable of assimilation by all the Christian Churches. The acceptance of its leading principles necessarily involves an acceptance of the reality of the

phenomena by which those principles are established. Thus defined, it provides a rock-foundation on which all the varieties of the Christian religion may find support, without involving any marked disturbance of their special tenets. On this conception, Spiritualism represents ascertained knowledge derived by the use of intellectual processes, aided by discarnate spirits, and tested and confirmed by scientific method. As such, it is a science and not a religion, though it forms an admirable foundation for the latter, and its spiritual implications are of a most far-reaching character.

A large part of the intellectual opposition to Spiritualism may be correlated with class (3) in that it denies that the main principles of Spiritualism have, as yet, been scientifically established. This attitude, however, mainly arises from an imperfect acquaintance with the whole field of evidence on which these principles rest, and, in particular, from an inadequate knowledge of the results achieved by men of science of high distinction through their researches in the psychical schools of England, America, France, Italy, Russia, and Germany. The advanced wing of Psychical Research has endorsed the phenomena of Spiritualism and accepted its main conclusions, and the denial of such conclusions is rapidly becoming the hall-mark of either ignorance or prejudice.

PSYCHIC PHOTOGRAPHY.

A CASE OF RECOGNITION.

Lieut.-Colonel E. R. Johnson writes:—

In November I had an appointment with the Crewe Circle at the British College. This was my first experiment with Mr. Hope and Mrs. Buxton for this phase of phenomena, although I made many successful experiments with the late Mr. Bourns. I brought my own plates and followed the process the whole way through, being fully satisfied with the conditions provided. When I received the print I thought it was a likeness of the late Capt. P—T—, who was my staff officer while I had charge of the Legion of Frontiersmen during the war.

I sent a copy to his widow, who resides in Cape Town, and she writes, in reply, dated January 2nd, 1921: "Your letter and the photographic enclosure were forwarded here two days ago. It was kind of you to send the photograph. Of course, the likeness of the face behind you is unmistakable. Not so much of my dear husband during the last five years on this earth, but as he was before that. I was very startled on looking at the photograph. I did not read your explanatory note till after I had seen the face."

I may say that I had no thought of this friend as likely to appear, but believed that some of my own relations would probably manifest themselves.

ANSWERS TO CORRESPONDENTS.

A. BOMBAY READER (C.).—We regret we cannot inform you, although we have made enquiries of an Anglo-Indian friend.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

Allow me to congratulate you on the high standard of the matter contained in LIGHT.—W. POLLIN (St. Leonards).

LIGHT gets better and better all the time. It is always "light and more light."—L. HAMON.

I think LIGHT is getting better every week. All the contributions are good, many of them splendid—those from Mr. De Brath, for example, having such a masterly grip of every aspect of the subject.—FROM A PROVINCIAL EDITOR.

We are delighted with LIGHT. It has always been a high-class paper and most enjoyable and instructive. It is more than doubly so now. May it go on prospering and giving light to thousands more.—J. ATCHINSON.

The paper is just splendid now. The articles are so uplifting and so very helpful in soul and spiritual development—a very great improvement.—ALICE S. ANDERSON.

When you have deducted my year's subscription I shall be glad if you will place the remainder of enclosed cheque to the fund for your paper—your greatly improved paper—one that I can honestly and gratefully say has brought me much comfort and consolation.—EDITH COLE.

THE TEST-TUBE AND THE MICROSCOPE

scientifically applied to the examination of the Blood and the Excreta, furnish invaluable information UNOBTAINABLE BY ANY OTHER METHOD.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

A "SPIRIT TELEPHONE."

G. K. E. asks, "Is it within the possibilities that a 'spirit telephone' may be invented so that a bell may ring (as in the ordinary telephone) to give notice of the message?" And my correspondent refers to the "direct voice" as pointing to the possibility. I should be strongly averse to laying down the law on the subject of the possibilities of spirit communication. I should say that G. K. E.'s idea is certainly within the possibilities, although I might harbour a mental reservation on the question, viz., that it is more desirable that we should cultivate the spiritual methods of interior communion, impression and inspiration than look for mechanical methods requiring that spirits should conform to our physical limitations.

THE FOURTH DIMENSION.

To PERPLEXED.—I have dealt with this question before, and it is really impossible to cover it in a few lines. You had better consult some of the books on the subject—there are several. All I would say here is that dimension is an arbitrary division of space—it is more a question of our physical consciousness than of actual limitations. The material bounds and partitions which restrict us in this world are not obstacles to advanced spirit beings, who pass through them, often without being conscious that they are there. For that reason it was suggested that spirits live in "higher space"—a dimension outside our three of length, breadth and depth. I see, by the way, that one of the latest exponents of Einstein's theory makes *Time* the fourth dimension. It is not an easy subject even for trained mathematicians.

"SPIRITISM" OR "SPIRITUALISM"?

JEFFREY raises the question of the difference between these terms. I take it that a *Spiritist* is one who concerns himself with spirits without reference to the religious aspects of the question, while a *Spiritualist* is more concerned with the Divine or Spiritual side of the subject, but taking due account of the existence and activities of spirit beings. There are so-called Spiritualists who would be more correctly termed Spiritists, and some of them I know would be quite content with the title. A Spiritualist who does not follow the higher aspects of his faith and knowledge is unworthy of the name. The Japanese and Chinese would, I suppose, be examples of *Spiritist* nations, but even they, as "ancestor-worshippers," are distinctly in advance of those Western people who deny the existence of spirits altogether. They have knowledge of some facts in Nature of which materialistic Europeans are densely ignorant.

PSYCHIC EXPERIMENTATION.

E. C. pleads for more practical experiments and records of them in *LIGHT*. But I don't think *LIGHT* has been markedly deficient in this respect. It was this journal that first gave publicity to the Belfast investigations of the late Dr. Crawford, and we have printed many accounts of experiments more or less scientific in character. In any

case, we do not forget that what we may call laboratory studies appeal to but a limited number of readers. "We are not cotton-spinners all"—that is to say we are not all psychic investigators. There are other things, anathema to the scientist, perhaps, as being destitute of that cold precision to which he is wedded. Some readers dislike science in our pages, regarding it as something that deals with barren forms. But without it our Spiritualism would be a very nebulous subject.

WAS IT AN APPARITION?

SENEX writes that while in Florence his wife's sister died. A few days after her death, as he lay in bed one night, he saw a golden light shining on the wall at the foot of his bed, the light bearing a rough likeness to the shrouded figure of the departed lady as he had seen it in the coffin a short time previously. The vision or appearance lasted for an hour and a-half and could not have been accounted for by any effect of natural or artificial light—moonlight, gaslight, etc.—as the light only appeared on that particular night. "Senex" asks how I would explain it. I can only say that it *might* have been a psychic experience as it tallies so closely with other cases, it has psychic characteristics. But obviously I cannot speak with any assurance. As it is apparently the only experience of the kind which my correspondent has had, there is nothing by which to check it, or to give confirmation.

THE PROBLEM OF EVIL.

L. T. is concerned about the origin of evil, a question which would demand a book rather than a few lines in this column. But I will do what I can. It has been frequently said that "evil"—as we call it—is inevitable since you cannot have light without shadow, positive without negative, or attraction without repulsion. But this argument, as also the one urged by Pope, viz., that evil is simply "undeveloped good," becomes less acceptable to many minds when we contemplate the problem of *moral* evil. Now, most moral evil arises from weakness, but there is a small proportion that looks very like positive, deliberate and intentional wrong-doing. There are those who appear to do evil knowingly, and glory in it. To those who study the subject this is obviously the outcome of ignorance, so that even here we may trace the cause in the negative side of things. L. T. is mainly concerned, however, about pain and sorrow. But these, as we shall all have to acknowledge in the end, are Divine agencies, part of the training of souls. When we have outgrown the need for them they will disappear. Just as many men have visited some old schoolmaster to thank him for their early training and discipline which they found in later years had been wise and beneficial, so may we, when grown wiser, be thankful for the sufferings of the past which shall have perfected our lives. — F. H. sends me a question combined with a closely reasoned argument on the same subject, and she asks, "How can evil aid the soul's progress?" I can only say that under the dispensation of providence "all things work together for good," so that in the end evil is made to do its part.

THE HEALING POWER.

A NOTE ON PARACELSUS.

We have long held that one of the most important departments of Spiritualism is the work of healing and the discovery and application of the healing principles in Nature. Reading lately the admirable series of studies by Mr. Ralph Shirley, "Occultists and Mystics of All Ages" (Riders) we noted in his sketch of Paracelsus how that great sage and mystic anticipated many of the discoveries of centuries later. He long antedated Hahnemann, the founder of homeopathy, in his teaching of the effects to be produced by infinitesimal quantities charged with the essential virtue of some particular drug or healing agent. His teaching was that "what heals a man also wounds him, and what wounded him will also heal him." But, of course, by the materialistic minds among us who are accustomed to rely on "big battalions," and who regard mass and grossness as the chief measures of power, homeopathy is still suspect. And indeed it is not always perhaps a sign of materialism that homeopathy should be held in suspicion. It seems incredible that results can be produced on the body by the almost unspeakably minute doses which some homeopathic doctors employ in their cures.

We are more at home with Paracelsus in his teachings concerning magnetic healing, and faith-cures, both of which

are destined to play a great part in the future of medical science. Here are some of the sayings of Paracelsus, as given by Mr. Shirley, regarding the power of Faith:—
"Faith has a great deal more power than the physical body."

"All magical processes are based upon Faith."

"The power of Faith overcomes all spirits of Nature, because it is a spiritual power, and Spirit is higher than Nature."

"Anything we may accomplish which surpasses Nature is accomplished by Faith, and by Faith diseases may be cured."

"Imagination is the cause of many diseases; faith is the cure of all."

One greater than Paracelsus taught similarly of the power of Faith. It is the simplest of remedies, the most spiritual of all agencies for overcoming the difficulties of material life. Perhaps it is neglected because it is not sufficiently allied with Knowledge. It is the man who, like Paracelsus, works with Faith, knowing by experience its tremendous power, who will accomplish the greatest results. There is probably a homeopathically minute element of faith in simple foolish credulity, for even that, as medical lore testifies, has accomplished wonders in the way of healing. Paracelsus, who was very far from being a quack, as he is sometimes represented, was doubtless well acquainted with the fact.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Annie Boddington.

Peckham.—Lausanne-road.—7, Mrs. Podmore. Thursday, opening day of Bazaar, at 6.30.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Blackman. Thursday, 8, Mrs. Brown.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Mary Gordon.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Miss Violet Burton.

Garw.—Ffaldan Institute.—March 16th, Mrs. Bloodworth, of London, will give an address.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Orlowski, address and clairvoyance. Friday, 8, Mrs. Maunder, address and clairvoyance.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, Whist Drive. Sunday, 11, Mrs. Ernest Meads; 3, Lyceum; 7, Mr. Geo. Prior. Wednesday, 8, Mrs. Annie Boddington.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, Healing Circle. Wednesday, 8, Mrs. Curry.

As administrator of the Little Ilford Christian Spiritualist Church Distress Fund, Mrs. Alice Jamrach (11, Sheringham-avenue, E.12) wishes to acknowledge with deep gratitude the receipt of a parcel of clothing from Mrs. Hudson, of Huddersfield, and to say that she will be thankful for any donations or gifts that will help her to alleviate a little of the distress with which the society is brought into contact.

IN LIVING MEMORY.

To my two darling Sons, Kay Maturin, Lieut. and A.D.S. Uganda Police, and Charles Gordon Maturin ("Sunny" of "Rachel Comforted"). For twenty years in communion with Gordon, for six with Kay, who for love of his dear England left me to join his little brother; God bless you both.—Mother.

SPECIAL VISIT.

MR. A. VOUT PETERS, Address and Clairvoyance. SUNDAY, March 6th, at 7 o'clock.

MONDAY, March 7th, at 7.30 p.m.,

MRS. A. BRITAIN, Clairvoyant Descriptions.

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MEETINGS IN MARCH.

FRIDAY, MAR. 11th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on Physical Mediumship. Medium, Mrs. M. H. Wallis.

TUESDAY, MAR. 15th, at 3.30 p.m.

Clairvoyant Descriptions by Miss Violet Ortnor.

THURSDAY, MAR. 17th, at 7.30 p.m.

Special Meeting, when a Lecture will be given by Mr. J. D. Beresford on "Personal Reactions to Spiritualism." The chair will be taken by Viscount Molesworth.

FRIDAY, MAR. 18th, at 3 p.m.

Conversational Gathering. At 4 p.m., "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

Marylebone Spiritualist Association, Ltd.,

STEINWAY HALL, LOWER SEYMOUR STREET, W.1.

SUNDAY EVENING NEXT, at 6.30, MR. A. VOUT PETERS.

March 20th, Dr. Ellis T. Powell.

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The London Spiritual Mission,

18, Pembridge Place, Bayswater, W.

SUNDAY, MARCH 13th.

At 11 a.m. ...	MR. ERNEST MEADS.
At 6.30 p.m. ...	MR. E. W. BEARD.
Wednesday, Mar. 16th, 7.30 p.m. ...	MRS. ANNIE BRITAIN.
Friday, Mar. 18th, 7.30 p.m. ...	MRS. CHARNLEY.

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Thursday, Mar. 17th, at 3 p.m. ...	MISS MCCREADIE.
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Devotional Group, Thursday, Mar. 17th, at 6 o'clock, Miss Stead.	

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, Mar. 13th, at 11 a.m. ...	MR. H. E. GOOD.
" " " 6.30 p.m. ...	MME. DE BEAUREPAIRE.
Wednesday, Mar. 16, 3-5 p.m., Healing ...	MR. & MRS. LEWIS.
" " " 7.30 p.m. ...	MRS. M. E. SUTTON.
Friday, Mar. 18th, at 7.30 p.m., Lecture by MR. H. E. HUNT, on "Memory and Imagination" Tickets 1s. each.	

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Wednesday, Mar. 16th, at 5 p.m. ... Annual General Meeting.
Friday, March 11th, MR. JOHN KELLAND.
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Tuesday, March 15th, at 3.30 p.m.—MRS. WESLEY ADAMS.

Friday, March 18th, at 8 p.m.—MRS. PODMORE.

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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,096.—VOL. XLI. [Registered as]

SATURDAY, MARCH 12, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

In earlier days we occasionally had reason to fear that the idea of spirit control and spirit influence was being rather overworked in some directions. It looked as if in the first flush of their enthusiasm some ardent new-comers to Spiritualism were beginning to regard themselves and others as little better than puppets operated by agencies in the Unseen World. They did not realise that the man in the body is just as truly a spirit as the man out of it, and may often indeed be mentally and spiritually superior to some of his unseen associates. But it was very natural and very pardonable, for the tendency of a convert to some new vision of life is to pursue the matter to extremes. New thought, it is said, is very like new wine. It goes to the head where the head is not strong and seasoned, and even then it is no easy task to hold the balance reasonably. There is so much in this matter of spirit influence and spirit direction on which the wisest have to confess themselves ignorant.

We were led into these reflections by observing the extent to which the lives of many persons suggest the idea of a more close and perfect guidance from the unseen world than even the subjects of it might suspect. We were not alone in the observation of the matter. We have listened to many strange self-revelations (usually under the seal of confidence). Some of these came from persons who were not adherents of Spiritualism—a few even regarded that subject with coldness. They had become gratefully aware not only of some mysterious Providence guiding their affairs, but also that occasionally (so it seemed) it acted through the agency of other persons who appeared to be moved in some strange way to offer help and service at some critical time. They were sometimes the last people to whom the person benefited would have looked for aid, and they acted "in a way quite unlike themselves."

In his comprehensive book, "Man-Making" (John Watkins), which gives us the ripe thought of a man of science, Mr. W. E. Benton surveys the career of mankind from its beginnings until to-day when science is able to trace the signs of a living humanity which has passed from the physical region to another

state of life. In his chapter on "Postmortem Man," he finds that the question, "Is what we call death a birth into an advanced phase of manhood?" is answered affirmatively by pre-historic, historic, and modern man with cumulative evidence; and in some remarks on the achievements of science, he writes:—

Science has now drifted, or been borne, to the shores of an unseen and imponderable spiritual kingdom, the kingdom of ether. Science knows many wonders greater than immortality. Science is only yet beginning to learn to read the Bible of Nature. Science knows more of the possibility of immortality than of its impossibility.

And on Modern Spiritualism he says that it

is emerging from the furnaces of doubt and ridicule, and is now fearlessly recognized by every sort and condition of men, as science is now recognized by religionists, and as Christianity is being recognised by the older faiths.

From Mr. Joseph Conrad's new book, "Notes on Life and Letters," we take the following illuminating passage:—

"An Immortality liable at any moment to betray itself fatuously by the forcible incantations of Mr. Stead or Professor Crookes, is scarcely worth having. Can you imagine anything more squalid than an Immortality at the beck and call of Eusapia Palladino? That woman lives on the top floor of a Neapolitan house, and gets our poor, pitiful august dead, flesh of our flesh, bone of our bone, spirit of our spirit, who have loved, suffered and died, as we must love, suffer and die—she gets them to beat tambourines in a corner and protrude shadowy limbs through a curtain. This is particularly horrible, because, if one had to put one's faith in these things one could not even die safely from disgust, as one would long to do."

Mr. Conrad, to employ the vulgar tongue, has "gone off at the deep end." If his statement were accurate, we should be of his opinion. But it is not so. In the first place, Immortality and Human Survival are not the same thing, and we have never claimed that they were. Immortality is a spiritual state beyond our conceptions of time and space, and will never "betray itself fatuously by the forcible incantations of Mr. Stead or Professor Crookes." This would be a wild statement in any case, for there was no question of "forcible incantations." But the whole paragraph is eloquent of a writer who, however able—and we gladly admit Mr. Conrad's eminence in literature—has a very imperfect acquaintance in this instance with his subject. He is dealing with a laboratory matter and confuses it with the sublimities of transcendental experience.

A BISHOP AND SPIRITUAL HEALING.—The late Bishop Mylne is said to have held a firm belief in Spiritual Healing, and used to relate many wonderful results, including cases of healing in his own family. We could wish that more of the Bishops would take an interest in this subject. It would be far more practical and valuable than inquiries into points of doctrine.

THE AUTHOR OF THE EPISTLE TO THE HEBREWS.—The attribution of the authorship of the Epistle to the Hebrews to Prisca (otherwise known as Priscilla, the wife of Aquila) has been very strongly and learnedly argued by Harnack in a German treatise published some twenty years ago. So far as we know no English translation exists, but if it does we shall be very glad to hear from the publisher in order to refer enquiring correspondents to the book. Their curiosity on the subject has been stimulated by Dr. Ellis Powell's references to the Epistle as being the work of a woman and not of a man.

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

THE COUNSELS OF CLAUDE.

Further Messages Recently Received by Mrs. Kelway-Bamber

From Her Son, Claude, Killed in France, November 11th, 1915.

SOME UNUSED POWERS.—THOUGHT FORCE.

Nothing connected with God is still. In Nature, which is His expression, things are ever moving, growing, changing, however slowly. I have told you that all animated things are kept alive by the God or Life Force. They act as conductors for this power which passes through them in a steady stream and into the Earth, which acts as a magnet under some law which works almost like gravitation. When there is any obstruction in a human body through disease the flow is lessened through that part of the body, and the effect of this is seen by the change that takes place in the Aura. When the obstruction is complete death ensues, and the body, no longer held together by the life force, disintegrates. Normally the Life Force flows downward through the body into the Earth but abnormally, owing to obstruction, it is pushed up again; this is why at death the spirit passes out of the head, for it is forced out by the upward moving Life Force. Though the Life Force comes from God it can be helped and augmented, or limited, by man. Some people attract enough Life Force merely to live, others absorb sufficient of it as it passes through them to give them an excess of vitality which can be utilised in many ways for increase of physical, mental, or spiritual power. A few people have done this unconsciously, but it is possible for anyone to learn provided they have patience, stability, and tenacity of pur-

responsibility. With the knowledge to draw on greater good comes also the knowledge to draw on greater evil. The thought condition about the Earth is almost like wireless. Thought currents, numberless by reason of their multitude, are constantly crossing and recrossing in every direction. Numbers of people have not cultivated mental control; they are receptive to anything and everything. Their minds are like weathercocks which turn and twist with every wind that blows. They are unstable, liable to be easily influenced for good or evil. They are inconsistent. These are the slipshod thinkers (if you can call them "thinkers" at all!). I have told you before absolute self-control is the secret of success in life, success almost undreamed of if the control is complete. This means, of course, not only the control of the body and its senses, but the control of the mind, a much more difficult and greater thing. With this control and the power it would give to draw on the universal thought consciousness you can see the wonderful possibilities open to anyone who attained it. It is not easy; indeed, it is very difficult. It is of immense value; a heavy price must be paid for it in consequence. The mind must be controlled and disciplined till it is thoroughly efficient and can be concentrated at will without waste of effort on any desired subject.

When man has gained this power and uses it for good the world will be well on the way to the millennium.

The Passing from Earth: From "Leader."

WE look upon Birth and Death both as very real sacraments. In birth the child comes forth out of darkness into the light of the sun. In death the child is born unto the greater light of the Heavens of God—no more, no less.

He goes forth on wider service—those who have done well as veterans tried and found loyal and good, those who have done better as officers to command, and those who have done very well as Lords to rule.

Death therefore ends nothing, but carries forward what has been begun, and, as it stands between the earth phase of life and the life of the spheres, so it is a sacred thing enshrining a transaction blended of both, and so a sacrament, as we use and understand that word.

When a man comes near that hour when he shall change his sphere there occurs in his being a reassembly of such elements as have been gathered and engendered during his life on earth.

These are the residual particles of those experiences through which he has passed—of hope and motive and aspiration and love and other expressions of the true value of the man himself within. These are dispersed through the economy of his being and are ambient about him also without.

As the change comes near they are all drawn together and gathered up into his soul, and then that soul is carefully drawn from the material envelope and stands free, as being the body of the man for the next phase of progress in the Heavens of God.

But death sometimes comes of shock and in a moment of time. Then the soul is not so far completed as to be of full health and strong to go forward. It is necessary to delay the onward progress until those same elements have been withdrawn from the body material and duly incorporated into the body spiritual.

Indeed, until this has been done well and fully the man is not well-

born into the spirit. It is like a birth before the full time into the earth life, when the child is like to be weakly, and only gradually to grow strong as he gathers to himself what forces he lacked when he came into the light of the sun.

So we say that Death is a sacrament, and indeed it is a very holy thing. Some few of your race—and more than you wot of, by the way—have disrobed of their bodies of earth without passing through that disintegration more slowly which in the eyes of men stands for Death. But the essential act is identical in both.

And, in order that death might be paid due honour in its more usual form, He who is Lord of Life did not scruple to pass that way from life to the life of ages.

By the manner of His death He showed that, whatever be its form and value in the eyes of men, it is an act normal to the journey of human-kind as it presses onward toward the upper reaches of the River of Life which comes from the Heart of God.

† From the Vale Owen Script.—Weekly Dispatch, June 13th, 1920.

pose. There are many unknown physical, psychic, moral, and spiritual forces round man. Intangible, it is true, but more powerful even than the natural physical forces which he, through science, has already discovered and is learning to utilise. They are one and all contained in, and are attributes of, the one great power which we call the God or Life Force as I explained before.* Unfortunately few men have vision or imagination. Because these supernatural things are intangible and are not likely they consider to bring them any immediate material gain they ignore the study of them. It is not intended that the material, mental, and spiritual should be antagonistic or even disassociate. When men are properly developed they will have and enjoy the simultaneous possession of all three. They will appreciate and value each in its true perspective. They will find that the study of these supernatural things, be they psychic or spiritual, helps them in all material matters. They will learn to use thought force. They will learn to get into telepathic communication with others without mechanical aid. They will be able to draw on the world consciousness for wonderful knowledge and inspiration if they attune themselves to all that is highest and best. There is no limit but your own to what you may receive. But with greater power comes greater

* Claude's Book.

THE POWER OF THOUGHT.

The creative power of thought is now a truism and is liable in consequence to be insufficiently considered. It is not only the result of thought in action or materialised form that matters but the actual thought itself. It is that which is impressed on the world consciousness. A definite, evil thought is as bad (as far as it goes) as an evil deed; though its results are not so far-reaching at the time, and therefore its reaction is less. For instance, suppose a man thought of committing a murder (but did not eventually do so) he would be registering all the passions of hate and envy, or whatever he felt in that particular connection, but, as he did not actually commit the deed, there would not be the subsequent feeling of fear of detection, nor would retaliating thoughts of evil be registered by the victim's friends which would inevitably have been the case had he followed his original intention. A thought once impressed on the world consciousness affects other minds, therefore responsibility does not end with its registration. It's like sowing a poison seed. Let's take our old simile of the

† The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

THE SPIRITUALISM OF PARACELSUS.

LECTURE BY MR. W. J. VANSTONE.



MR. W. J. VANSTONE,
The Popular Lecturer on
Psychic Subjects.

"A prophet is not without honour, save in his own country and in his own house." The words have applied to many great teachers and thinkers, and not least to the remarkable man, to the vicissitudes of whose varied career, together with some of the features of his very original ideas and teachings, we were introduced by Mr. W. J. Vanstone in his lecture in the hall of the L.S.A. on the 3rd inst.

The Chairman, MR. HENRY WITHALL, in opening the proceedings, alluded to Mr. Vanstone's great powers of concentration on any subject he took up in his lectures, and to his wise method of getting in touch with the atmosphere of a man's life and judging the events in his career in

accordance with the prevailing thought of the times in which his lot was cast. It was especially necessary in the case of the subject of that evening's address that they should get through the outer shell of the historical records to the heart of things, and so arrive at a sympathetic understanding of the man and his work. Mr. Withall went on to refer to the devotional meetings which Mr. Vanstone had conducted in which helpful thoughts were focussed on those who needed help and upliftment. Before the lecture Mr. Weismann would play a little soft music, and he (the Chairman) asked his hearers to take that opportunity to concentrate their thoughts on those whom they knew who were sick or in trouble—especially two members of the Alliance, near to himself, who, except in spirit, were unable to be with them. He also asked for sympathy for the friends and relatives of two good friends of their cause, who had just passed away—Mr. Hanson Hey and Mr. F. Lederer.

Mr. Weismann at the piano then played a beautiful composition, after which Mr. Vanstone commenced his lecture.

MR. VANSTONE claimed at the outset that the voluminous writings of Paracelsus, though nearly four hundred years old, dealt in an explanatory way with all the phenomena of Spiritualism as we knew it to-day. He pointed out that this great philosopher, scientist and occultist was as much a Spiritualist as any one of us. Mr. Vanstone thought that the Spiritualism of to-day needed, perhaps, to learn from the long past how complex and profoundly divine were the vital principles of its faith and experience. He then proceeded to give a sketch of the life and times of Paracelsus, showing the valiant fight he made for freedom in thought. He was the victim of persecution for his

opinions. Quotations were then read from the works of this remarkable man, and all were struck with their application to present-day discoveries. It was evident that this profound thinker had right intuitions when he said that spiritual powers could not be employed until spirituality was awakened in one's own nature. He said: "A knowledge of spiritual things cannot be obtained by merely reasoning logically from external appearances existing on the physical plane, but it will be acquired by obtaining more spirituality and making oneself able to feel and see things of the spirit." He added, with peculiar appropriateness to the present day, "It would be well if our clergymen who are called spiritual guides would know more of spiritual things than they have read in their books, and if they had some practical experience in divine wisdom instead of merely repeating the opinions of other people believed to have been divine."

He held that the body cannot live without the spirit, but that the spirit was not confined by the body, and therefore was independent of it. "The spirit in man sustains the body as the air supplies him with life. It is substantial, visible, tangible, and perceptible to other spiritual entities, and spiritual beings stand to each other in the same relationship as one corporeal being to another. I have a spirit and you have one, and our spirits communicate with each other in the same sense as our bodies, but while we need language to understand each other, our spirits understand each other without using words."

It is clear that he understood the powers with which we are now acquainted, for he speaks of man having the ability to foresee future events. Clairvoyance also was known to him. He alludes to the power of seeing a person who may be thousands of miles away and the circumstances by which that person is surrounded. This ability, he remarks, may become specially active in dreams. Paracelsus wisely adds: "If a man in his waking state knows nothing of such things the cause of his ignorance is that he does not understand how to search in himself for the powers that are given to him by God, and by which he can arrive at all the wisdom, reason and knowledge concerning everything that exists, whether it be near him or far away."

Many other illuminating passages were read, all showing the deep perceptions of spiritual things possessed by Paracelsus. Even Poltergeist phenomena were included within his purview, being attributed by him partly to incarnate intelligences and partly to elemental forces.

Mr. Vanstone, in conclusion, said that Paracelsus showed them a Spiritualism which was based on a divine consciousness, producing a spiritual evolution in man himself, awakening his dormant powers and inviting his inner self to emerge: a spiritualism which was linked up with Nature's laws, and a keen sense of life and intelligence in all things, moving in cosmic harmony.

In the course of the discussion which followed the address Mr. Vanstone made an interesting reference to the discovery by a lady of his acquaintance of a form of radium extracted from vegetable substances. He described some of its wonderful properties and surmised that something of this nature was indicated by the philosopher's stone of the early alchemists.

world as God's garden.† A man may sow the seed of a poisonous plant because he thinks he can extract some elixir of pleasure from it. In time he wearies, and regrets, and proceeds to uproot and burn his plant, but meanwhile it has flowered and the seeds have been carried away by the winds and have fallen where he knows not (but in any case out of his control) and are used by other people for other evil. So evil thought supplies power to other evil thinkers and also affects the weak and vacillating. When it has been impressed by thought on the world consciousness the image is there, but, like that on the photographic plate, is invisible till it has been developed. Man develops it by materialising it in action. It is something drawn by the mind of man from the world of thought and made substantial on the material plane. All conscious forms of life react on one another. The lowest is acted upon by a slightly higher and so on till you come to the human. The world consciousness is man's arbitrator. He receives in just proportion the equivalent of what he gives it of good and evil. In this manner God acts and reacts on him through his own actions. Man's locality is fixed not by the habitation of his body on Earth but by his state or condition of consciousness. He carries his world with him, his Heaven or Hell round about him.

Though God is so bright, and we so dim.
We are made in His image to witness Him.

—BROWNING.

AN ERRATIC CRITIC.

In some remarks on the "Yorkshire fairies" the "Evening News" recently remarked that "not one of us understands the universe." No one, it says, has a right to declare "that fairies in general, and these photographic Yorkshire fairies in particular, are rubbish and non-existent rubbish at that." The article continues:—

"We do not know anything about it. In like manner, for all we know, the spirit of Shakespeare may visit 22, Toot's-avenue, Tooting, every Friday night from 7 to 10 p.m. to discourse dreadful balderdash to a select circle. It may be so. It cannot be scientifically proven that it is not so."

The writer of the article adds, however, that "some saving and inward grace or intuition of a super-scientific kind" assures him that it is not so. It is precisely the same with us. Some instinct tells us that the multitude of "Shakespeares" and "Platos" and "Napoléons" who deliver twaddling orations to circles of—we were going to say half-witted, let us say uncritical—people are base imitations. But what has this consideration to do with the question of fairies? The allusion seems to be dragged in by way of a thrust at a spurious kind of Spiritualism, which it suits the purpose of the writer of the article to pretend is a real one.

HEAVEN'S net is vast, though its meshes are wide, it lets nothing slip through. . . . Only the man who lives for the whole world possesses peace of mind.—LAO TSZE.

† Claude's Book.

CHRISTIANITY AND THE LIFE AFTER DEATH.

THE OLD FAITH AND THE NEW KNOWLEDGE.

By GEORGE E. WRIGHT (Author of "The Church and Psychical Research").

"The unique effect of the great Christian impulse begins, perhaps, to wear away. But more grace may yet be attainable from the region whence that grace came."—F. W. H. MYERS.

The Christian believer—though not doubting the intrinsic sufficiency of the Christian Faith for all men in all times—cannot be blind to the fact that the presentation of that Faith has needed, and has received, modification and supplementation from time to time in order to meet special spiritual needs. In other words, special grace has been given for special needs.

To-day in our own country, and throughout the Anglo-Saxon race—if not also among most of the nominally Christian nations of Europe—there has arisen a new need, a new problem, which the Church has not, until the present day, had to face. It is a problem which, even to-day, it has not to face except in nominally Christian countries.

This problem is the widely-spread absence of belief in survival. Humanly speaking the Christian Gospel cannot be assimilated by a man unless he has—antecedent and external to that gospel—the belief that his spirit will survive death. Without that initial belief, there can be no capacity for the reception of the Christian message. Such a man says, in effect, to the Christian teacher: "Your religion is admirable, granted the fact that man survives the death of the body, but of that fact you give me no tangible proof. Your Scriptures contain little argument, or evidence, directed towards the proof of that survival. They seem to take it for granted. But I—having before me the results of biological research, which seem to demonstrate conclusively that man's personality is but a function of his material organism—cannot take it for granted."

The agnostic is right. The Gospels and the Epistles do take survival for granted. They do so for the very practical reason that, at the time when they were written, mankind, as a whole, did the same. Survival was therefore common ground for the Christian Apostle and his heathen auditors; and the former did not waste time pushing at an open door.

At the beginning of the Christian era, all pagan creeds embodied a belief in survival. It is true that there were small groups of philosophers and intellectuals who disbelieved in those creeds. But such men, however intellectually important, exercised no appreciable influence on the vast masses of their fellow men. Hence the message of the Gospel was addressed to men who had a definite belief in a life beyond the grave, however crude and materialistic their conceptions of such a life may have been.

It is the same, even to-day, outside the nominally Christian countries. The missionary—whether his work lies amid the old civilisations of Asia, or the savage tribes of Africa—has this common ground with his potential converts. He finds, no doubt, much in their eschatology to condemn, but as to the simple fact, that the spirit of man survives the grave, there is no need for argument, it is accepted by his hearers as an axiom.

In like manner, survival was, so to say, an axiom in all nominally Christian countries until within the memory of many now living. It was not until the results of biological research on the origin of man, and the teachings of certain eminent scientific materialists based on those results, began to permeate the general public, that anyone—apart from the few philosophers who, in all ages, have been agnostics—began to question that axiom.

The rising spirit of scientific inquiry led, and leads, the thinking man to say: "Experimental research has such vast powers. Is it conceivable that if man is a spirit, and survives the dissolution of the body, experimental proof of that survival should be impossible?"

The answer of the Christian teacher has—with very few exceptions—been that survival is a matter of faith, not fact; that it is to be believed on the teaching of Scripture, and the witness of the Church; that it does not admit of tangible experimental proof. He will add that, in all ages, this teaching has sufficed for mankind, and he will imply that it is only wilful unbelief that demands more than this. This statement is, I venture to think, no unfair summary of the attitude taken by the vast majority of Christian ministers at the present day. But, as I have already shown, it rests on incorrect premisses. The teaching of Scripture did not, in the past, suffice to assure men of survival. They believed this quite independently of Christian teaching. The Christian message was adequate just because it came to men who had an axiomatic belief in survival, and thereby were in a condition of receptivity for that message. The ground had been already ploughed before the seed was sown.

It is just here that so very many earnest Christians make so grave a mistake. To them, to suggest any supplement to "the Faith once committed to the Saints" is to impugn that Faith as being inadequate. This is a

totally wrong method of looking at the question. The farmer would not condemn the seed because it gave little or no result when sown on waste ground. He would condemn the failure to plough the ground.

Some men are by nature "good ground." They have, so to say, the "survival instinct." But the great majority must to-day have tangible proof of that survival before they can be in a condition capable of assimilating the Christian message.

The clear duty of all Christian teachers is, therefore, to point mankind to the sources whence they can obtain that proof, the definite experimental verification of "the existence, and life, of the spirit apart from, and independent of, the material organism."

It is a commonplace of the day that the Church (I use the term in its widest sense) has lost her hold on the people of this land. The root cause of this is clear. To the man who considers that personality is but a function of the physical organism, that death brings extinction, the Christian religion (except as a mere system of ethics) becomes meaningless; and Christian worship—so full of the life beyond the grave—becomes a mockery.

So, once again, in these latter days, "More grace is attainable from the region whence that grace came." The Great Disposer of Events has permitted a corner of the veil to be lifted. Man's need is God's opportunity. Man's first need to-day is for proof of just one thing, that he is a spirit surviving the grave. And that proof is, to-day, vouchsafed to all who will, humbly, honestly and dispassionately, employ those powers of reason and intellect which God alone has given them.

"DIP IT UP."

We remember reading many years ago a thrilling story of a sailing ship that on a voyage to America was becalmed for so long that the supply of drinking water ran out, and by the time the wind enabled the vessel to resume its voyage all on board were suffering agonies of thirst. They were in the last extremities when another vessel was sighted. Seeing their signals of distress, the second ship approached and inquired how it could assist them.

"We are dying of thirst. Send us some water," was the frantic appeal in reply. "Dip it up," came the answer from the other vessel, which then resumed its course in an apparently heartless fashion, leaving the distressed mariners bewildered and indignant. Finally a quick-witted sailor let down a bucket over the side and drew it up full of fresh water! They were near the mouth of the great Amazon river which, as it flows into the sea, displaces it for many miles—and had drinking water all round them!

This pleasant and suggestive little anecdote recurred to us recently while listening to the argument of a materialistic thinker who expressed a willingness to receive evidence of a spiritual world—if it could be furnished. He did not want to be a materialist, he explained pathetically. He was so by necessity rather than choice. He was really anxious for more light on the mystery of existence. Let someone show him a phenomenon which he could not explain on a physical hypothesis, and he would be grateful. He had heard much from people who had seen marvels, but none ever came his way. So he had to be content with the normal world, which, after all, was governed by law and reason, and was an intelligible world where things proceeded on an orderly basis. That, he feared, was more than could be said of the fantastic regions into which Spiritualists and Theosophists had penetrated. Still, he was open to conviction. "Dip it up!" we said laconically, and when he looked perplexed we told him the little yarn narrated above.

A MESSAGE FROM THE UNSEEN.

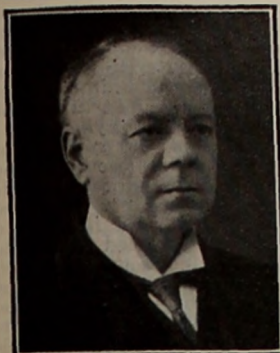
Mr. Thomas Tudor Pole sends us the following communication received in November last. It speaks for itself:—

A. B. Such hosts of fellows are eager to speak through to their homes at the present time, that the avenues are almost blocked, so that it is difficult for us to get through. We are wishful that the home folk of these chaps should be more receptive to the realisation that they want to speak to them, for then there might be the possibility of direct communication in many cases, and only this will satisfy these eager, warm-hearted boys, who greatly dislike the idea of reaching their loved ones through professional mediums. We find it difficult to get them interested in any social work here, even in the lower planes, because they have but the one thought. Many of these have now been sufficiently trained by our helpers to be able to communicate clearly, and intelligently, if only they could get their folk to listen. I wish you could send this message out to reach more people in the world, so that they might at any rate believe that it would be possible for them to receive messages if they could but put aside time for doing so, and keep their own outer thoughts and feelings sufficiently passive.

(Received through M. B. W., "Thinning of the Veil.")

SPIRITUALISM IN SCIENCE, PHILOSOPHY AND RELIGION.

LECTURE BY DR. ELLIS T. POWELL, LL.B., D.Sc.



DR. ELLIS T. POWELL,
Author of several works
on Psychic Science.

Lecturing on the 1st inst. to a large audience at the Stead Bureau, Dr. Ellis T. Powell passed under review the achievements of Spiritualism in recent years in the three great realms of thought—Science, Philosophy and Religion.

HOW SPIRITUALISM CONFIRMS EVOLUTION.

There was a time (he said) when the theory of evolution was rejected by the majority of people as an absurd phantasy. Bishop Wilberforce had written in the "Quarterly Review" to the effect that such an idea was dishonouring alike to God and man, and was in any case but a wild speculation. To-day evolution is accepted by probably 95

per cent. of scientific men. The same thing is taking place with regard to Spiritualism. At one time it was ridiculed as an utter delusion and fraud; now it is being exploited by some of the keenest intellects in the scientific world and in, perhaps, thirty years' time it will be universally accepted, just as the theory of evolution is accepted to-day.

And what does evolution teach us? It teaches us that there is a continual upward struggle from the most primitive form of matter to that wonderful complex organism, Man. Now, Spiritualism confirms this theory, and gives us an entirely adequate explanation of why it happens. It tells us that it is the scheme of God that the Divine spark should descend from the Deity, through numberless planes of existence, down to the most primitive form of being; that it should then evolve through eons of time until it returns, purified and developed, back to the Divine Presence, where, with its earth experience, it would understand in a way it could never have understood before, the Works of the Most High. Moreover, this view is confirmed in one of the Logia, or New Sayings of Christ, discovered not long ago at Oxyrhincus: "Cleave the wood and there shalt thou find Me; raise the stone, and there am I." The Logos is omnipresent, and "without Him was not anything made that hath been made."

HOW IT AGREES WITH PHILOSOPHY.

One of the greatest of philosophers (Descartes) determined, in order to arrive at an unshakeable basis of philosophy, to discard every theory upon which there could be the slightest doubt, and to retain only those where all possibility of error was excluded. After his investigations, only one dictum appeared to him unassailable, and it was this: "*Cogito, ergo sum*" ("I think, therefore I am"). Of this he held there could be no possible doubt, and it was upon this foundation that he based his philosophy. Now, this view also is confirmed by Spiritualism. According to Spiritualism, as according to Descartes, there are in reality no such things as time and space. In the spirit-world past, present and future are co-existent, and time is only our method of interpreting with our limited faculties what is written upon the Scroll of Eternity. Space, again, is probably not a reality in the spiritual world. The various spirit-planes probably interpenetrate or coincide with one another, and when we pass over it will depend upon our spirituality whether we become cognisant of the higher vibrations, and so enjoy a high plane of consciousness, or whether we shall only be in rapport with the lower and coarser vibrations, and so inhabit a sphere of low degree. In point of space, however, the two spheres may be coincident, but the inhabitants of the one will not be conscious of the inhabitants and surroundings of the other. Thus Spiritualism is in accord also with Philosophy, for, like Philosophy, it bases its theory upon the foundation of individual consciousness.

HOW IT EXPLAINS THE NEW TESTAMENT.

Dr. Powell said that the Incarnation was the bridge by means of which contact was established between the Divine and the material. It was not a vicarious sacrifice to placate an angry God. Nevertheless, it was a sacrifice, and a voluntary one of inconceivable love. The Logos leaves highest Heaven and empties Himself of His glory, to take upon Him the form of a servant. It is said in the time of Domitian a high angel was bidden to reincarnate himself in the body of a Roman slave about to be thrown with other Christians to the lions. Being a great adept in occult and psychic matters, that incarnate angel could, had

he so wished, have left his body with the greatest ease, when the lions approached, and have allowed it to be mangled without feeling anything of it whatever. Instead, however, he voluntarily went through a death of agony in order that he might draw to himself the vibrations of pain and terror sent forth by his fellow-sufferers, so that they might thereby be relieved, comforted and strengthened. This was but a very slight and imperfect idea of what was experienced by the Eternal Christ in Gethsemane, when the vibrations of a world's agonies beat upon that loving Heart. St. Paul spoke truly when he said that the love of Christ "passeth knowledge."

By special request, Dr. Powell added a few words about the Resurrection. He said that this, as given in the Gospel narratives, was in perfect accord with the known laws of psychology. The first materialisation of Christ was to Mary Magdalene "while it was yet dark." Only one medium was present (Mary) and the power was weak; hence the command, "Touch me not!" It is well known to those conversant with the conditions of materialisation that the materialised form under such circumstances must not be touched. Later, however, we are told that the women "held Him by the feet and worshipped Him." Two mediums were then present, with the result that there was now no fear of the materialisation being injured by contact. On the way to Emmaus, again, although immediate recognition was withheld by the spirit operators for a special purpose (for we are told "their eyes were holden"), the materialisation was probably not perfect until complete harmony had been secured. That harmony (absolutely essential to all materialisations) gradually increased, however—for the Gospel states that they begged Him to tarry with them that night—and became complete at the breaking of bread, when the materialisation was at once perfected and "their eyes were opened, and they knew Him." Immediately afterwards the power relaxed and He "vanished out of their sight." All this, again, is perfectly in agreement with the known laws of Spiritualism. Finally, the most perfect materialisation of all occurred where, as we should expect, the conditions were most perfect of all, namely, in the upper room, where the disciples, psychics all, were gathered together. So perfect were the conditions here that He came in broad daylight, the doors being shut, and stood in the midst, and they recognised Him immediately.

Speaking of the actual process of the Resurrection, Dr. Powell said that the Greek word referring to the position of the head-cloth, rendered in the Authorised version, "wrapped together in a place by itself," really indicated that it was "bunched up" or "moulded up," as if the Form within had been withdrawn with exquisite skill, leaving the shape of the cloth unaltered. And this, no doubt, is exactly what happened. The body of Christ was dematerialised by spirit agency, to be rematerialised again on the first Easter morning.

In the course of his lecture, Dr. Powell pointed out other mistranslations in the New Testament which entirely changed the meaning intended. Thus, we read that St. John the Baptist told his disciples to "Repent, for the Kingdom of Heaven is at hand." What he really said was "Change your minds or views (metanoete), for the Kingdom of Heaven is at hand." This might very well be adopted as the motto of Spiritualism to-day, and people were beginning to obey the injunction. One striking instance of this "change of views" was to be seen in the disappearance of the blasphemous atheists from the London parks. The great public would not stand that kind of thing now, and this is largely due to the influence Spiritualism has had upon public opinion.

Again, what a wonderful difference it made when the correct meaning of the word "soteria," viz., "a return home," was substituted for the rendering "salvation." The beautiful passage in Hebrews i., 14 ("Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?") then reads: "Are they not all ministering spirits sent forth to minister to those who are on their way home?"

In conclusion, Dr. Powell said that he was unable to conceive how anyone could say that Spiritualism was antagonistic to Christianity. As a matter of fact, it proved the Gospel narrative to be true in every line and every word, and in virtue of its teaching we could have the assurance that the Great Event we are about to celebrate at Easter is not a mere legend, dogma or tradition, but a literal and scientifically demonstrable Truth.

F. O. B.

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BOOK-TESTS AND TITLE-TESTS.

BY THE REV. C. DRAYTON THOMAS.



REV. C. DRAYTON THOMAS.

Nine months after the first appearance of Book-tests, some of which I have already described in *LIGHT*, there began to be mingled with them references to titles of books, one or more words in a title being made the subject of a test. Instances of this intermingling may be seen in the following communications copied from my notes of April 30th, 1918, with verifications subjoined.

"In your study there are books between the window and the fireplace, and a sort of inequality divides the shelves part of the way up. They are a peculiar set of books, and not everyone would read them. I can feel when books are

of the popular sort, and those are not."—I recognised this description as accurate in each detail.

"The fourth book from the left on the second shelf up is one that jumps about in time, skipping from one century to another."—The second page, part of table of contents, refers nine times to different centuries, or periods of French literature, and 190 pages trace its history from earliest days to the present time.

"It mentions something early Victorian, close to the sixth page; this is a sort of literary fact such as you asked for last time."—On the previous occasion I had suggested that, in order further to strengthen the proof of his ability to detect the contents of books, it would be well to add a few literary details. Counting to page six, the paging being irregular, I found a poem by Victor Hugo, which terminated on the opposite side with name and date appended, "Victor Hugo, 1877." Remembering this writer's dates, 1802-1885, it will be seen that he covered early Victorian days.

"A word like 'Interology' has to do with the subject of that book. The word 'Inter-' is right, and the remainder of it might be summed up by the word '-ology,' although that is not the word used. This has to do with the whole book."—It was a French Reader published by the "International Correspondence Schools," which title appears in full upon the back. Thus the first part, "Inter—" was given with absolute precision, while the second portion was aptly designated by the comprehensive term "-ology," covering the idea of teaching languages by means of text-books and correspondence.

"A proper name commencing with 'P' is prominent, and you will easily notice it."—This is certainly the fact, for one hundred pages are devoted to Paris, and the name is repeated no less than fifteen times in the contents table, where, I suppose, my communicator found it.

"Within a span of the last book is one with title suggesting a subject over which much time is wasted. In the spirit world there is no need to discuss it! Neither would there be on earth if people tried to realise it within themselves, instead of discussing it so much. This will be interesting."—Immediately above the preceding book stood the "Paradiso" of Dante. This left me in doubt as to what had been meant by the statement that time was wasted in discussing it; consequently, at the next interview I inquired, and was answered that time was wasted when people expressed uncertainty about the existence of Paradise, and argued to disprove its reality, since by simply realising the Divine within themselves here and now they might become assured of the Paradise awaiting them hereafter. This teaching I recognised as a familiar thought in my father's sermons, an exposition of St. Paul's belief that our experience of the Holy Spirit within is "an earnest of our inheritance"; a personally satisfying assurance of the joys to come (Eph. i. 14; II. Cor. v. 5, etc.). This used to be strongly emphasized by the Wesleyan Church, and it is not a little interesting to find it thus reiterated by one who, after preaching it on earth, has passed into the Beyond and proved its truth.

"Continuing on that shelf take the sixth book from the left, and on page 57 is something applicable to the present war. The passage is more than half-way down the page, say five-eighths, and fits the state of the war very well, a sort of statement, say a summing up."—This book was Dante's "Inferno," and such a title looked appropriate considering the then state of the warring world. Half-way down the designated page commences the passage:—

"Crowds beneath the water there suspire,
And make those bubbles on the top appear,
Where'er thou turn'st thine eyes."

I took these lines as intended by my communicator to be applicable to the ten thousand sailors who, by that date,

had lost their lives at sea; a sort of summing up of naval casualties and losses of life in merchant ships, hospital ships, mine sweepers and liners. But his actual meaning did not occur to me. Contrary to my usual custom, I read the passage at the next interview, and without making any comment, inquired whether these were the lines intended. The reply came instantly, "That is it. He thought it aptly applied to the submarines and the agitation they make beneath the water." This was a new idea to me, and for the moment I questioned its relevancy, saying that I had not thought of it in that connection, but supposed he had applied it to the numbers drowned, although I had deemed the word "suspire" somewhat inapplicable. "He did not know that the word was 'suspire,'" exclaimed Feda, "but he was sure that it was a word implying a manifestation of life in some way; it seemed to him to suggest anything like snorting or sneezing, some idea based upon the act of respiration, and he considered this an apt reference to the peculiar feature of this war, namely the U-boats." These remarks about the passage, made a fortnight after the test was verified, are interesting as revealing the independent point of view taken by the communicator, and the fact that I had not perceived the full relevancy of the passage until it was subsequently explained by him. It will be observed from the remark upon the word "suspire" that the method used by the communicator at this period enabled him to extract the general sense without any certainty of discovering the actual word or words as they appeared in print. As to the perfect relevancy of such reference to U-boats one has but to notice the date on which it was made in order to realise its force!

The next statement was about this same book—"An important name commencing with 'C' occurs much in it."—The word CANTO in capital letters appears at the top of no fewer than 252 pages; so that this little test was most amply verified.

I was further told that—"Either in the title or at the beginning of the book there is an important name commencing with 'A'."—Turning to the preface, Dante's family name is seen in the fifth line, "Alighieri."

"Within a span of the last, and possibly the very next book, is a title giving in a word the present state of the war."—The book standing next was Dante's "Purgatorio." Recollecting the conditions of the war at this date any comment would be superfluous.

"Remember that the span may be in any direction. Within that distance above the last is a title describing what your father hopes you may one day wear. It is not an ordinary article like a hat."—When proceeding to verify this test I noticed that as the "Purgatorio" was on the top shelf, a mistake had evidently been made in saying this title stood above it. As search along surrounding titles failed to reveal anything applicable, I wrote this down as failure, and said so at the next interview. Upon hearing this Feda referred to my father, and then said that a mistake had been made in describing the position; it was not above, but below the previous book.

"He is inclined to think that what he intended is contained in a sub-title, or is on the fly-leaf. Look inside the books just below."—I returned home without much expectation of success, but investigation six inches below the "Purgatorio" revealed half-a-dozen numbers of "Bartholomew's County Maps," which have upon their covers a trade-mark consisting of a globe surrounded by the publisher's name, and surmounted by a crown. Besides which, and still within the span distance, there were eleven numbers of a small instruction book having a similar sort of trade-mark embodied in the title and surmounted by a crown. There were thus no fewer than seventeen crowns within the stipulated distance. Such symbolic reference to a crown was entirely appropriate to my father's habit of expression in his earthly days, and I understand and appreciate the hope thus curiously expressed. Having frequently used these maps and instruction books, my eye must have rested on the covers where this crown inconspicuously figures, but I certainly had no conscious recollection of having noticed it there, and when recommencing the search had no suspicion of what might be discovered within the range of articles one might wear. Observe the obvious clue given, "not an ordinary article like a hat."

"Somewhat to the left of that is a title in which is mentioned something that should be avoided. You might resent anyone suggesting that you need to avoid it. Remember it is only given by way of a test."—A few inches to the left was a book by Anatole France with the word "Crime" prominent in its title, "Le Crime de Sylvestre Bonnard." At the next interview I inquired if it had been observed that this title was in French? "No, it would be all the same to him whatever language it was written in. You might try some day a book in Chinese, Japanese, or any out-of-the-way language. Only be sure that it has first been read by someone who thoroughly understood it." This indication of limitation suggests that at this period little reliance was placed upon clairvoyance, and that the "sensing" of titles was accomplished by something akin to

psychometry, a perception of thoughts which had been evoked in the minds of those who read them.

It will be noticed that these eleven tests are taken from six different books. There were two others given at the same time, which I do not introduce here because, although correct, their relevancy is less striking and would entail explanation. Considered merely as a feat of memory it would be no small triumph to retain and give accurately all the details involved in these thirteen book and title-tests. Yet on this occasion it was accomplished without an error.

TRANSITION OF MR. HANSON G. HEY.

A SKETCH OF HIS CAREER.

In Mr. Hanson G. Hey, whose transition we briefly noted in our last issue (page 149), the Spiritualist cause had a staunch adherent who rendered it enthusiastic service both locally and nationally. Mr. Hey was one of the little band who laboured for the establishment of the legal status and national organisation of Spiritualism, and who succeeded in establishing in 1901 the Spiritualists' National Union, Ltd. He sat on the Executive Council from its inception, was elected Vice-President in 1903, and in the following year became Hon. Secretary, a position he continued to hold until last July, becoming a paid officer in the last four years only. He noted the tendency of Spiritualist halls and churches to drift into the personal possession of individuals, as a result of which some twenty-six buildings have been lost to Spiritualism, and he laboured for the drafting of the Model Trust Deed, which is as yet the only means of securing property permanently to the movement.

Mr. Hey did much to foster the issue of cheap and readable pamphlets on Spiritualism and aimed at the establishment of a bookstall in connection with each society. Chiefly through his efforts some 250,000 booklets at 2d. and 3d. each have been sold, and this has helped to remove the boycott of Spiritualistic literature which used to characterise booksellers. He issued for the S.N.U. the Spiritualist Diary, containing a mass of information concerning the Spiritualistic movement, but this unfortunately had to be suspended during the war.

In 1910 he assisted in the formation of the International Bureau de Spiritisme, and became the British representative on the Executive Council of that body. In 1913 he was one of this country's representatives to the Geneva World's Congress of Spiritualists.

He was the main instrument in the organisation of an International Conference held at Liverpool in 1912. This entailed enormous labour, but was a brilliant success.

Born at Halifax in 1866, Mr. Hey was early left without a father. Migrating to London he was but eight years of age when he fell from the step of a tramcar and hurt one of his knees. After four years of medical attention and several operations the leg had to be amputated and he swung his way through life with the aid of a crutch. Yet he toured every part of the British Isles as a platform advocate. In one year alone he travelled 10,000 miles and addressed over two hundred meetings.

Some two years ago he was seized with a paralytic stroke, the precursor of several others, and after a tedious illness, during which his faithful wife tended him as a child, he was released on Monday, February 28th.

The interment was conducted on Friday, March 4th, by Mr. Ernest W. Oaten, Editor of "The Two Worlds," and, despite pouring rain, was attended by over five hundred people. There were some fifty floral tributes, including wreaths from Mrs. Hey and the family, The Spiritualists' National Union, the British Spiritualists' Lyceum Union, directors and staff of the "Two Worlds," the British Mediums' Union, the Mayor of Halifax (Alderman Thos. Hey, Esq., J.P.), the Halifax Tobacconists' Association, the Halifax Friendly and Trades Society, and the Spiritualist Churches at Sowerby Bridge, Huddersfield (Ramsden Street), Keighley and Halifax (Alma Street).

The service in King Cross Wesleyan Church was very impressive. The Sowerby Bridge Lyceum Choir sang Mr. Hey's favourite hymns, and a brief appreciation of Mr. Hey was rendered by Mr. Ernest Oaten and followed by a few remarks from Mr. Geo. F. Berry, President of the S.N.U.

"EARTHBOUND."—This famous film play, the scenario of which, it will be remembered, was from the pen of Mr. Basil King, has, we learn, enjoyed an immense popularity, and there is a widespread demand for its renewal at the end of its term. It has undoubtedly done a great work in bringing before the popular mind in an appropriate way the fundamental issue with which Spiritualism is concerned. The picture play, indeed, has set the people thinking, amply justifying the use of the cinema film as an effective method of propaganda. We hear, from an authoritative source, that Mr. Basil King has another story of the same type in preparation.

THE MARVELS OF MEMORY.

A JUDGMENT BOOK OF THE MIND.

In the editorial comments on my lecture to the London Spiritualist Alliance on February 17th (p. 138) stress is laid upon the fact of the perfect memory of the subconscious mind. The point is one of great importance and no little practical interest, and it might serve some useful purpose to elaborate it in one or two short and simple articles.

Memory, at the outset, should be distinguished from recollection: we collect, in the form of subtle modifications of the nervous system, all the various impressions that have ever come to us as messages through the senses. These we retain and subconsciously remember, but it is sometimes quite another matter when we endeavour to recall them: then we say that our memory is bad, when the real fact is that our memory is too retentive and only our recollection is at fault. Hypnosis, Psycho-analysis, and other lines of research afford us sufficient presumptive evidence for the statement that everything that has ever crossed the mind, whether as a record of an event, a thought, desire, prayer, or even as a curse, is indelibly recorded in mind, and incorporated henceforth in our character. Of material such as this the mind is built. Psychology knows nothing of any process of "wiping out"; everything in mind is rooted by its associations and planted by its own impact, and every repetition and recall has but fostered its growth and nurtured it anew.

THE INDELIBLE RECORD.

This point of the completeness of our record in the Judgment Book of the mind is a stumbling-block to many. They know, as we all must know, of earlier faults and weaknesses that the later self would disown, and they say, "Can we not wipe this out and have done with it? Must it always remain?" The only answer Psychology, at any rate, can give is that it cannot be wiped out and that it perforce must remain. At first sight this appears to be damnation, but in reality it assures us of salvation. In this basis of absolute record lies Justice that may not be impugned; the influence of an event, a thought, or deed, has come, has played its part, and is now incorporated in our very selves. Nothing has been lost, and the effect is duly and exactly proportionate to the cause; were it otherwise none could ever be sure of anything for the future, and life would be a lottery and we the sport of Chance.

But in place of wiping out, Science, sense, and Scripture unite in assuring us that though the evil has left its mark, yet its effects may be overcome with good. The items remain on our account, but the balance is on the debit or credit side, as the case may be, and we ourselves are fully able to make fresh entries that may sway it one way or the other. By the permanent cultivation of the good and the forswearing of the evil the balance is permanently adjusted on the right side, and the evil is outweighed, though not obliterated. A homely simile may make this plain: if a man has but two halfpence to his wealth and one of these is bad, the matter is serious for him in that half his wealth is spurious. But if he sets to work and earns a shilling, he still may have his bad halfpenny, but only one-twentyfifth of his wealth is now false; obviously it matters much less. If he gets a thousand pounds of righteous wealth, his poor little bad halfpenny still exists, no doubt, but by this time he probably had had a hole bored in it and wears in on his watch chain as a curio. There has been no wiping out, only an overcoming with good; so it would seem to be with ourselves.

THE ETERNAL RECOMPENSE.

Our faults and our failures have indubitably gone to make us what we are; without them we should inevitably have been different to-day. Had not that event or yon individual come into our life things might have been better or worse, but we should assuredly not be what we are. There is no hardship in this fact of unfailing memory within, and moreover it cuts in two directions. If nothing in our past can be erased, then we are assured that nothing in the future will be liable to go unrecorded. In this fact we have a promise that for all our striving after better things we shall receive without fear or favour our due and exact recompense; for all our prayers, that seemed to fail and evoke no answer, we are assured that the record of their aspiration is self-inscribed within. For every temptation parried, and for every failure retrieved, for every difficulty bravely met and every crisis faced, this memory of ours provides, in equitable and unemotional justice, an exact reward. If the million thoughts of every day, that rush through our minds and make the stream of consciousness, be tuned to high things and fine, what matters the past? It shall be swept away beyond our ken, and though it may lodge in some far corner of ocean it cannot affect the strong river of action, even though it still exist. It may be, too, that there, surrounded and submerged by the purer waters, by some subtle alchemy of spirit that science scarce as yet suspects, the evil may be purged or even turned to pearls of price.

But whether this may be or no, yet memory is with us to-day, not as a rock to split us, but as a foundation on which we may build secure, sound, stable, strong and straight.

H. ERNEST HUNT.

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THE SUBLIME FACT.

When we hear attacks on what is called our "doctrine" we think of the remark of the Old Man in one of Mark Twain's last sketches. The Young Man denounces the doctrine of his elder, whereupon the Old Man retorts that it is not a doctrine which he is expounding—"it is a fact."

That is our own position: Human Survival is not a philosophy or a doctrine—it is a fact. Of course, there is a doctrine attached to it, but even that is so simple and self-evident that it may rather rank as a logical conclusion. It is charged with consolation, enlightenment, invigoration. Of so much we may be sure by observing its effect on those who are in need of these things. It answers the "Great Question," and so gives life a new meaning, and when it meets with general acceptance it will effect a world-transformation, for then it will be seen that men's duties and interests are identical. At present there is doubt on the point—often blank ignorance. Let that doubt or ignorance once be cleared away, and the resulting changes are beyond all human computation. We shall hear the last of the old excuse for self-indulgence, that this being the only world of which one can be sure it is necessary to make the most of it—"to take the cash"—present opportunities of pleasure—"and let the credit go."

This is not a text that need be dilated upon here.

The conclusions of the matter have formed the staple of LIGHT's message for many a year.

If we refer to it again, it is to make clear yet once again that we stand for one central fact—man's survival of bodily death, and such conclusions as may logically and reasonably follow from it. Creeds and codes of faith and practice are matters of individual application, a fact is a fact for all, whatever they may think of it. Some may shudder at it; others may think it too good to be true. But there it is—to us, a Fact, and a Sublime one.

That is our reply to the oceans of diatribe and denunciation levelled against Spiritualism, and ranging from theological disquisitions to flippant jibes by feeble witlings. The fact "stands like stone," and its opponents may charge it again and again with the result of merely breaking their heads.

LADY GLENCONNER ON BOOK TESTS.

In replying to some strictures by a correspondent, Lady Glenconner writes in the "Bookman's Journal" (February 25th):—

Had your correspondent, "Secutor," whose letter you published in your last issue, read my book instead of forming a judgment on the unstable foundation of the reviews of the same, he would have seen that "M.A. Oxon's" Book-Test in "Spirit Teachings" is referred to in the introduction to my book, "The Earthen Vessel." He would also have seen that we do not consider these Book-Tests to be "extraordinary"; on the contrary, they are published rather to demonstrate that it is the opinion of spirit-communication being impossible or independent that is extraordinary. To a Spiritualist it is the normal fact.

The value of these Book-Tests lies, not in their rarity, for hosts of these have been received, as Mrs. Sidgwick's forthcoming paper written for the S.P.R. will demonstrate, but in their intrinsic quality, which obviates wholly the possibility of fraud in the matter, and largely the operation of telepathy between the incarnates.

In regard to your correspondent's remarks on the difference that exists between Occultists and Spiritualists, I am not surprised he should show vexation. For the Theosophists, from being self-immersed and self-satisfied,

have lost a great opportunity. They might have furthered the world's knowledge and helped the ignorant. Certainly, it must be disagreeable to find the Spiritualism they have considered so inane and mistaken reaching to the proportions it has attained, a development due to its desire to help and educate. Theosophy holds the truth. Spiritualism spreads it. Which reaches farthest as time goes on? Both should work together, of course, and in each their best expression; this they do.

Finally, your correspondent alludes to a book in which he says "the whole matter (of Occultism) is explained." Is not this reminiscent of the child who spoke of putting the sea into his bucket?

THE ROMAN CATHOLIC CHURCH AND SPIRITUALISM.

We take the following important pronouncement on Spiritualism made at the Roman Catholic Church of St. Aloysius, Camden Town, by Father Herbert Vaughan, D.D., from the "Sunday Evening Telegram" of Sunday last:—

Father Herbert Vaughan, D.D., speaking on Spiritualism, *apropos* of the "Hornsey Ghost," indicated the attitude of the Catholic Church on this subject. He said that their Church was not committed to the view which roundly ascribed all Spiritualistic phenomena, not manifestly produced by fraud, to demoniacal agency. To account for some of the marvels of the séance room on psychological grounds was by no means to preclude the possibility of satanic intervention. The Church taught that spirits, good and bad, did exist, and that they were capable of communicating with man, subject to God's sanction.

In the Book of Deuteronomy there were the words "Neither let there be found among you anyone that seeketh the truth from the dead." The Church held that the initiative in such matters was on the other side, with the Saints. Therefore, to seek to hold communication with a departed spirit, without bearing this in mind, was against the divine law.

Spiritualism was a way of obtaining knowledge of the other world, and all that God meant to be revealed to us. Years ago, a great Professor, on purely scientific grounds, said that such a practice was an attempt to "pick the pockets of the Absolute." We must be guided, therefore, by the will of God.

FAIRIES IN LONDON—ON THE SCREEN.

There may be real fairies in London—the Round Pond in Kensington Gardens and the statue of Peter Pan are likely haunts—but at the moment we are concerned with their representation on the screen by Mr. E. L. Gardner at the Theosophical Society's rooms, Brompton-road. Here on Thursday of last week a representative gathering assembled to hear Mr. Gardner describe his investigations in Yorkshire, where he interviewed the two girls who obtained the photographs of fairies. An opportunity was afforded of seeing the actual original photographs, while pictures from them, together with views of the locality and photographs of the principal persons concerned, were thrown on the screen.

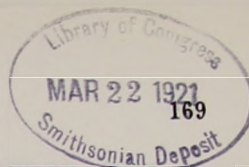
Among those present were: Mr. A. P. Sinnett, Sir William Barrett, the Hon. Everard Feilding, Mrs. de Crespigny, Miss Estelle Stead, Miss Scatterd, Mrs. Vivian Osborne, Miss Wingfield, Mrs. Victor Branford, Mrs. St. Clair Stobart, Miss Henderson, Mr. H. Baillie-Weaver (General Secretary, T. S.), Sir Lawrence Jones, Mrs. Leslie Curnow, Mr. F. Bligh Bond, Mr. William Marriott, and Mr. M. Thomas.

In introducing the lecturer, Mr. Sinnett described what they were about to see as the most wonderful photographs which the world had ever had up to the present. All were familiar with what were called Spirit Photographs, but now for the first time they had succeeded in obtaining pictures of beings of a different order altogether, hitherto only recognised by those with more finely developed faculties than was normally the case. These little beings belonged properly to the Astral Plane. They were partly materialised to enable them to reflect the ultra violet rays, which were, as all knew, more actinic. These tiny creatures were concerned with the growth of flowers; that was their function in nature, and their intelligence was of a humble order. We were now at the beginning of a new line of research, and there was no knowing how far it might go in the future. He asked people to read occult literature and try to understand the evolution to which these Little People belonged.

Mr. Gardner repeated in a clear and simple manner the account of the taking of the photographs, which has already been published in our columns. He showed the latest two photos taken by the girls in Yorkshire in August last. Mr. Gardner said that after the most careful examination of the evidence he was perfectly convinced that the photographs were genuine.

Sir William Barrett, at the close, commented on the remarkable fact that the photographs showed that the fairies were opaque. He thought they were all very much indebted to Mr. Gardner for his clear explanations. (Applause.)

The lantern reproductions of the photographs excited the utmost interest and admiration.



FROM THE LIGHTHOUSE WINDOW.

Lord Ranksborough, one of the Lords-in-Waiting to His Majesty, who died last week, was keenly interested in all psychic matters. He was, in fact, deeply versed in them, having sat at the feet of Gordon, one of the most advanced mystics of the last century. "It was to me profoundly gratifying," writes Dr. Ellis Powell, "to be with Lord Ranksborough, knowing that this man, who was in daily and hourly contact with the highest in the land, was an earnest student of the great mysteries in the midst of which we live, and to hear him talk about them to the congenial friends with whom he loved to surround himself. But now, we may feel assured, he has seen something of the beauty of that world towards which his thoughts so often turned."

We learn that Dr. Lindsay Johnson has given a course of three lectures on Spiritualism at the Town Hall, Durban, where he met with a most cordial reception.

An interesting point mentioned by Mr. Gardner in his address last week on the fairies photographed in Yorkshire, an account of which appears elsewhere in this issue, was that the children who saw them said that the fairies moved very slowly in the air and did not seem to use their wings. Their dresses, he also added, were mostly pink, green, and lavender coloured. A gnome was described as being in a red jersey and black tights, and he wore a red hat. Pictures were shown with the little creatures coloured by hand in accordance with the descriptions supplied.

The Rev. A. L. Gardiner, vicar of St. Gabriel's, Bound's Green, has been closely associated with the disturbances in a house at Hornsey. In the Wood Green and Southgate "Weekly Herald" (March 4th) he relates his experiences. He is convinced of the genuineness of the phenomena, and writes, "There can be no possible doubt about them."

Mr. Horace Leaf returned to London on Saturday last after a very successful tour for two months in Scotland, where his lectures have been highly appreciated and have had excellent results. He states that the movement is growing in Scotland and that new societies are being established in different centres.

The late Mme. de Thébes has a successor in the person of Marie Volf, whose prophecies are attracting wide attention in Paris, where she has been giving lectures at the hall of the French Geographical Society. We are not greatly impressed with this sort of thing, observing that such prophecies are usually very mixed—the "good shots" being hailed with acclamation and the bad ones ignored and speedily forgotten. Still, we are glad to see that the sybil's activities are attracting so much attention. There is usually a residuum of truth at the back of these manifestations, and it is well that they should be examined.

Dr. Ellis Powell, in his last article in the "National News," relates a striking case of psychometry in which comfort was brought to a bereaved mother. Commenting on it he says, "To me, as a convinced Spiritualist, it is profoundly gratifying, and as a lawyer eminently evidential. Are the critics of psychic research on the track of the truth in declaring that they were devils who brought comfort to this mother's broken heart, giving her fresh courage, and the power to hope and pray?"

Dr. Powell continues: "For my part, I think it likelier that He Who stood by the bier of the widow's son at Nain, and burst into tears at the desolation of the stricken home in Bethany, is no unmoved Spectator of the sorrows of the world to-day. I believe it was one of his myriad Messengers who brought the boy and the radiant spirit of the departed girl to our little circle, so as to re-knit the severed bonds, and brace the mother to endure with confidence and patience until her own call shall come."

At Tottenham last week the magistrate was appealed to by a woman who said she was haunted by the apparition of her landlord, who the day before he died had served her with a notice to quit. With becoming gravity the magistrate said there was only one thing to do—inform the landlord that he could not evict her unless he first made application at the County Court.

Sir William Barrett, in an address on March 1st before the Hull Literary and Philosophical Society on Psychic Phenomena, gave details of remarkable experiences between living persons, and said that if this was so, much more so was it possible in the case of the dead. He thought it opened up a wide and important question for all theologians. If, instead of turning their backs upon psychic

science, they would look into it, they would find strong confirmation of the things in which they believed, and that events narrated in the New Testament were not all due to epilepsy or other diseases or to pathological causes, but were really the action of an extraneous spirit upon a receptive individual.

Sir William said he fully believed that a divine providence had promoted these super-normal, not super-natural, phenomena to arrest the growth of materialism, which was under-mining the whole life of the nation. Much of the good done by the investigations of psychical research had been to right-minded persons, to restore faith in the unseen, and a belief in life after death.

A new play entitled "From the Land of Silence," described as Spiritualistic, and written by Mr. Lloyd Clarence and Dr. Dugald Moore, was produced at the Globe Theatre, Consett, last week. The "Newcastle Chronicle" says the play, which deals with Spiritualism and hypnotism, and upholds the theory that the dead return, was an unqualified success.

Mrs. Philip Champion de Crespigny has an article in the current "Nineteenth Century" dealing attractively with "Ideals in Fiction."

The "Evening News" recalls that Bishop Mylne, formerly Bishop of Bombay, who was buried in Worcester last week, had a firm belief in Spiritual Healing, and used to relate many wonderful results, including some in his own family.

The Glasgow "Sunday Mail" reports what appears to be a Poltergeist outbreak in a Highlander's cottage at Benderloch, Argyll, where the disturbances take the form of heavy blows on the walls, furniture thrown about, and pictures broken. Ghostly hands have also appeared smacking and caressing the children of the house.

Mrs. Jessie McKenzie, at whose cottage these things occurred, writes: "One night, in the beginning of January last year, after my children had gone to bed, they were disturbed by the most strange noises, beginning with small raps that seemed to come through the wall, and ending with the most terrific blows. Pictures rattled on the wall, and a hand (unseen, at that time), went through the room, touching the children and pulling their hair and ears. Then, at times, strange noises, which sounded like rattling bones, gnashing of teeth, and counting of money, were heard. Any questions asked in English or Gaelic, were answered back by raps, sometimes from the ceiling, sometimes from the wall. It kept on like this till the days began to lengthen, many a time till the morning, with varied disturbances, such as throwing furniture about, especially a heavy chest which was in the room. This was continually lifted on end and let fall with a smash."

She adds: "Many of the neighbours heard it repeatedly. Sceptics put it down to the children's tricks, owing, I suppose, to one or more of the children having to be present before anything was heard, and the room being in darkness. On several occasions, however, it was to be heard when the room was lighted up. It was a most trying experience, but we got accustomed to it. This year it was somewhat different. The noises were just the same, but several pictures were broken, glass thrown about the room, and the children were smacked and caressed in turn. One of my little boys has had to wrestle with whatever it was, to free himself. The children have also seen a form seeming to come through the wall and lying beside them in bed. At other times a hand, like a shadow, has come towards them, and when in the act of being caught, would vanish. Only the children have seen the hand, but their father and I have felt it, times without number. Its touch is cold and seems to electrify the body."

We have received from the Theosophical Defence League (Point Loma, California) a pamphlet devoted to a refutation of charges against Madame Blavatsky, the Founder of the Theosophical Society. It is by Mr. Iverson L. Harris, with a Foreword by Katherine Tingley. Reference is made to animadversions said to be contained in the recently issued "Memoirs" of Count Witte.

We are informed of the passing, on February 14th, of Dr. John S. King, of Toronto, Canada, the founder and president of the Canadian Society for Psychical Research. He was the author of a well known book "Dawn of the Awakened Mind." He took a great interest in the first Spiritualist church in Toronto, known as the Britten Memorial Church. At its opening and dedication in July, 1918, Dr. King delivered an eloquent address which was reported in our columns at the time.

THE SECRET OF PEACE

"But one mystery has become clear to me through this strange quest of ours—though when I say 'I' or 'Our,' I know not whether it is the Will, or the Soul that speaks through the brain of the Body, till I remember the marriage at the death-bed and know that while each is consciously each—the one with memory, the other with knowledge and hope, the third with wisdom and faith—we are yet one.

"And this I have learned; that there is no absolute truth, no absolute Beauty, even for the Soul. It may be that in the Divine Forges we shall be so moulded as to have perfect vision. Meanwhile only that Truth is deepest, that Beauty highest which is seen not by the Soul only, or by the Mind, or by the Body, but by all three as one. Let each be perfect in kind and perfect in unity. This is the signal meaning of the mystery. It is inevitable that it has its blind descent to Fetish as well as its divine ascension. But the ignoble use does not annul the noble purport, any more than the blindness of many obscures the dream of one. There could be no life for the soul hereafter were it not for the body, and what were that life without the mind, the child of both, whom the ancient seers knew and named Mnemosyne? Without memory life would be a void breath, immortality a vacuum."—"The Divine Adventure." FIONA MACLEOD.

The wisest men of all nations and races have seen the same: Body, Will, and Soul; Body, Soul, and Spirit; what matter the names under which the human trinity is known? For we all feel an inner intelligence which directs the outer man, and a spiritual Hope which outruns the understanding.

We may think with St. Paul of body as the flesh, Soul as the Psyche, and Spirit as the Pneuma or the divine Breath. Or we may strive after a fuller realisation, and with Eastern mystics distinguish between material form, ethereal form, vital principle, and animal soul, conscious mind, subconscious spirit, and Divine Self; thus building up the seven principles of man. We may recognise that Body, Soul and Spirit have each its form, its forming power, and its directing will; each its inherited nature, and each its mind or consciousness, conditioned by that nature, each its will turning to its heart's desire. The Eastern assigns two principles to the physical body, two to the incarnate shell, three to the immortal Self. The Kabbalistic Jew sees in each man a triple triad reflecting the universe and its Creator. For in Man also is Existence, which was in the beginning, is now, and ever shall be; the concealed mystery of his inmost spirit which contains potentially all that he is to be, whose higher Will shall lead him upward; in man also is the form wherein were fashioned his members when as yet there was none of them; and in Man these came into manifestation and are thus realised in the actual world of Matter, Time, and Space. Else Existence, Justice, and Mercy were mere names. However we phrase it, the fact remains the same, and our views, simple or complex, remain much the same also. Let us leave these illusive attempts to define what we do not understand, and turn to the practical foundations for the peace that is so anxiously desired.

WHY THE CONFLICT?

If all be harmony, whence comes the strife? If the spirit of man be indeed, by its kinship, the field of operation of the Spirit of God; if mind exists that the Right be made conscious, and the body that Righteousness and understanding be made visible and actual, why "the conflicts of the painful earth"? Why the darkness and rebellion and chaos of the human microcosm?

Let the Greek make answer, as the Celt has answered. For want of Balance, Beauty and Truth and Goodness are the law of Man. They are three, yet one. Beauty is in manifestation, in body; it is not of the unseen but of the seen, in all worlds soever. And Truth is the kingdom of the discerning Mind, which makes all things in its own image because its faculties can do no other, all its impressions and interpretations are according to its powers. And Goodness is the breath of the Spirit that is—the eternal Principle that is the cause of all truth that we can know. And in this trinity none is afore or after other, none is greater or less than another; for without Goodness there can be no truth but barren fact, often ugly indeed; and without truth and goodness how does the beautiful differ from the sensual? Beauty without goodness and without law is the prostitution of Art. So without Beauty, goodness is but the awful numbing patience with unloveliness and evil which ends by forgetting Hope and Faith and almost Love itself. Let there then be Balance, and man shall grow in beauty, understanding and love, and ever increase in the Joy of Life.

ONE THING NEEDFUL—UNDERSTANDING.

Yet at the threshold of the Higher Life stands the prophet who declares that this world passeth away and the desire thereof; and though the hidden spirit be ever brought into manifestation, yet the form of that manifestation is changed. To the man is appointed progress—transition—and, therefore, death. So, then, the one thing needful is the Understanding which sees the meaning of death: the understanding which perceives that the God who is Spirit alone endures from everlasting to everlasting, for He is Substance, and Force, and Love, which bring all things into being in all worlds, in Whose Image they were and are

created. "Give me understanding that I may know Thy Law" is the prayer of the Hebrew, that Law which is a lamp to the feet and a light to the path, whereby the spirit of man is illumined to rise above the external, and find its home in the Divine Will—the Will which inflicts neither pain nor punishment, but rules by Consequence alone.

This harmony is Good Will—the one unalloyed Good in all worlds—and, therefore, the reflection of the Spirit itself. To the men of goodwill is the promise of peace, as in heaven so on earth, and to them alone. Why? By Law also. For if the external facts of loss, and pain, and labour be looked at by the bodily consciousness alone, loss impoverishes, pain saps our lives, effort wearies them, and inaction stunts their growth. In the conflict we forget the very meaning of peace.

But let the spirit awake, and look with level eyes at the cause behind the outward effect—Loss of friendship is a revelation of the imperfections which caused the estrangement; death is a lifting of the veil that hides the Beyond; pain is a means, and in the absence of the will to learn the only means, of developing character, and compelling men to realise their share in the common lot, and that no man lives to himself alone, but that the misery of any has its consequences for all; weariness is a time for contact with the well-spring of Life and healing.

HOW PEACE WILL COME.

Difficulties overcome and faults amended by the ray of Divine Power which makes all things new, become the means of a foregleam of the glory to be revealed in the deathless soul when we become fit to learn by joy and co-operation instead of by pain and conflict. This will be when the purified spirit has suffered on earth, has drained its cup of pleasure and pain, and has passed through the Valley of the Shadow to the Life Beyond. It might be here and now; it is all a question of faculty to see spiritual causation. And to-day, when the causes of far-reaching change are as obvious, as was the coming war eight years ago, it rests with ourselves whether that long-foretold change shall be in conflict or in co-operation. The purpose and the prophecy will be fulfilled; how it will be fulfilled rests with us. But if the nature of the coming change were generally understood, all the wealth now squandered in idle luxuries would be devoted to make happy homes, steady employment, and reasonable comfort for all; and to train every child in that essential Religion of truthfulness and faith which is founded in no creed, but in sure knowledge that God governs this world and every other by the Law of inevitable Consequence here and now. For men of good will do not want to govern, they want to be governed according to the laws of the Spirit of Life. And when they are so governed there will be peace—the peace of God. S. DE B.

THE COMING REVELATION.

Very full of meaning was the old Greek saying that no god, whatever form he assumed, could disguise himself from another god. To-day when, as we are told, "all the gods are banished," the idea may be stated in another way—intelligence, however uncouth the shape in which it appears, is always recognised by intelligence. The kinship is felt at once; there is response and recognition. "How shall a man be concealed?" cried Confucius, who saw that the soul reveals itself in every glance and gesture. But the revelation is made only to those who can see. It is quite easy for intelligence to conceal itself or to be concealed from the gaze of stupidity. And even stupidity finds out in time, when it has been long enough in the presence of intelligence to acquire some gleams of perception.

The man who, applying himself to a study of the Universe, sets down his conviction that it is the outworking of blind necessity, a composition of soulless forces, writes himself down, by the same fact, a dullard. For life throughout all Nature is brimming with intelligent meaning, needing only the eye of intelligence to perceive it. Plan and purpose are apparent everywhere; the impersonal and seemingly unconscious life joins hands with the conscious directive brain whenever the appeal is made, results are brought about, and the work of the world carried forward another stage. And sooner or later comes, for the eye of intelligence in the flesh, another discovery. Involved in the plan and purpose are workers on other planes of existence—conscious, individual operators, giving only hints and clues of their activity, but those hints and clues, how full of significance! When the meaning of that discovery is understood—and it is being understood to-day as never before—the light of a new revelation will be thrown on all the puzzles and perplexities of the scientist, the philosopher and the plain-thinking man and woman. All the scattered systems of thought will be linked up and welded together, and the good faith of the old makers of myths and fables be vindicated, since it will then be realised that their ideas were by no means all myth and fable. And, in the general awakening which will follow, many painfully constructed philosophies, fitting perfectly together in every part and complete in everything but the possibility of natural life and growth, will fall in jumbled heaps in spite of the frenzied efforts of their creators and followers to hold them together. Such a wreck of doctrines concerned only with matter—such a crash of little worlds! Man the spirit will have made himself known to man the mortal. The god will recognise the god through all disguises. D. G.

"NEW TRUTHS" AND THEIR CRITICS.

By G. R. DENNIS.

"Is there a thing whereof men say, 'See, this is new'? It hath been already in the ages that were before us."—Eccles. i., 10.

One of the criticisms most frequently met with from opponents of Spiritualism is that the messages received from the other side never contain anything "new." In "Notes by the Way," a few weeks ago, it was suggested, in connection with a typical pronouncement to this effect by Miss Lily Dougall, that such criticism must arise from ignorance of the subject. I do not think this explanation is sufficient. Miss Dougall, for instance, if I am correctly informed, has spared neither time nor trouble to make herself acquainted with the literature and the practice of Spiritualism. She is sincerely anxious to discover the truth, and is by no means to be classed amongst those who condemn without knowledge. Such an opponent, however much we may disagree with her conclusions, is at least worthy of our respect, and as Miss Dougall may be taken as representative of an influential class of intellectual, broad-minded churchmen and women, whose support we would gladly secure, it may be worth while to enquire further into the reason for their attitude.

NEGLECTED INTUITIONS.

In general, it may be said that truths that transcend the physical plane cannot be apprehended by the intellect alone; and the class of critics we are considering would seem to rely too much on the intellect and too little on the higher spiritual faculties. The long reign of the intellect was, no doubt, necessary, in order that our mental powers should be developed to the highest degree; but the result has been that the intuitions have been starved and their judgments disregarded. Now that the intellect is being dethroned, and its limitations recognised, the intuitions are coming into their own, and the final arbiter in all matters will no longer be the reasoning mind but the discerning spirit. Not that the intellect has no place in psychic research; far from it: but its function is strictly limited to matters on the physical plane. In order to arrive at the truth in spiritual things, the intuitions must be brought into play, and the attitude of mind must be humble and receptive, and free from anything like intellectual superiority.

WHAT IS MEANT BY "NEW"?

But we go on to ask how it is that any investigators can read the literature of our subject and come to the deliberate and honest opinion that it contains nothing "new," and is, therefore, worthless. To answer this question we have to enquire what critics mean by "new," and in this connection we may adduce two historical examples which may help us to understand our opponents' point of view. The first concerns the teaching of Christ. In his interesting commentary on the Gospels, Mr. Claude G. Montefiore, writing as a Jew, while giving Jesus a high place as a teacher, constantly minimises the value of His sayings by comparing them with the sayings of the Jewish Rabbis. According to Mr. Montefiore there was nothing "new" in the teachings of Jesus. In the same way, Buddhists will quote parallels from their scriptures to all the most "original" of the sayings of Jesus. It would seem that Buddha and the Jewish Rabbis had previously taught all that Jesus taught. Are we then to believe that Jesus brought no "new" message to the world?

The second example is that of Boehme, upon whose life and works Professor Rufus M. Jones has some illuminating chapters in his "Spiritual Reformers in the 16th and 17th Centuries." Commenting on a description by Boehme of his method of writing, Professor Jones says that "this is obviously an inside account of the production of inspirational script, amounting almost to automatic impulsion." Boehme himself "always believed that his entire system of ideas, his philosophy of the universe, and his way of salvation were a revelation of the Spirit to him." "I have not dared," he says, "to write otherwise than was given and indited to me. I have continually written as the Spirit dictated and have not given place to Reason." Yet, in the face of these quotations, Professor Jones, who, as a Quaker, is always anxious to depreciate the psychic, as distinguished from the spiritual faculties, goes out of his way to deny that Boehme had any "new gospel" to deliver. This uneducated shoemaker was, we are told, "a man of unusual native capacity and, though untrained, his mind possessed a high order of range and quality, and swept as he was by a mighty transforming experience, he found himself in novel fashion, and was the recipient of inspirations, which fired and fused his soul, gave him heightened insight into the significance of things old and new, and often enabled him to build better than he knew. He is, however, obviously using the stock of ideas which his generation, and those early and late before it, had made 'part of the necessary air men breathed.' His impressive and spiritual interpretation of Christianity is always deep and vital, and freighted with the weight of his own inward direct appreciation of God's revelation of Himself in Christ, but even here he is walking on a road which many brave souls before him had helped to build, and we cannot with truth say that he supplies us with a

new gospel which had been privately 'communicated' to him."

Such criticism shows to what lengths even so learned and spiritual a writer as Professor Jones will go in order to avoid the obvious psychic explanation of the phenomenon with which he is dealing. Who, it may be asked, ever claimed for any teachings received by psychic methods that they supplied an entirely new gospel? Professor Jones employs the argument which is a favourite with Miss Dougall, that Boehme used the stock of ideas that were already part of the common thought of his time. Of course he did. In inspirational writing, we should expect, what in fact we find, that the message given is in accordance with the spiritual and mental development of the recipient.

No "new" spiritual truth has ever been suddenly given to the world. The seed is planted here and there, and for long years there may be no signs of growth. Gradually, however, the new conception makes its way through the hard crust of prejudice, and during this process it is probable that those who are sensitive may receive direct teaching on the matter, either in meditation, or by means of inspirational writing or other psychic methods. Such teaching helps to spread the new conception, to bring it home to fresh minds that are ready to receive it, to show up new aspects of it, and to correlate it with other current ideas. But there will always be critics to say that it is either rubbish, or that they knew it all before.

THE GROWTH OF KNOWLEDGE.

Take, for example, the conception of the "Cosmic Christ." The seed of the great truth embodied in this phrase was planted long ago, but in our generation it has been gradually springing into life, and is met with in the writings of poets and mystics. If an inspirational writer received teaching on this subject from a high source, our critics would say that it was not "new," and would, therefore, pass it by with scorn. Yet we may say with assurance that this is one of the subjects upon which much more knowledge will be given to the world, and upon which we may expect to learn much from inspirational writing.

It will be noticed that Professor Jones speaks of Boehme being "the recipient of inspirations," yet he will not allow, or so much as allude to, the possibility of his being directly taught by spirit agency. And by way of still further depreciating the psychic element, he says: "The portions of his voluminous writings which bear the mark of having been written as automatic script are the chaotic and confused portions, full of monotonous repetitions, of undigested and indigestible phrases and the dreary re-shufflings of sub-conscious wreckage." So that what is valuable in his writings is to be assigned to his native capacity and powers of meditation and his vague "inspirations," while the chaotic portions are the result of subconscious cerebration.

The fact is that our critics fail to realise that all new interpretation of the truth, all new developments in thought, come to birth in higher spheres, and are communicated to earth by spirit agency, sometimes without the knowledge of the recipient, sometimes by direct inspiration. It is difficult to draw any hard and fast line between the "inspiration" of the poet or thinker and that of the sensitive who receives teaching clairaudiently, and writes it down as it comes. In either case the teaching comes through the brain of the writer, and however high the source of the teaching, the human element has always to be reckoned with. When, as is the case with Boehme and others, the teaching comes flooding in with such volume that the brain is unable to assimilate it and give it forth clearly, literary chaos results, and gems of truth have to be laboriously sought for among wastes of verbiage. For this reason no inspired writing can ever claim to be infallible. The truth is presented, not on the authority of the source from which it claims to come, but on the strength of its appeal to such minds as are prepared to receive it. If critics fail to respond to the appeal, we can only be sorry for the blindness that cuts them off from the appreciation of so much that is of value to the spiritual life.

NEW PSYCHIC CENTRE IN BRIGHTON.

At Brighton on March 4th a meeting was held to inaugurate a new psychic centre on educational, social, and research lines, not in opposition to any local work which was being carried on, but in support of existing societies. Among those present were: Dowager Lady Oakeley, Miss Felicia R. Scatcherd, Mr. Baggally, Mr. J. J. Goodwin, Mr. and Mrs. Ronald Brailey, Mr. Young, Mrs. Sale, Mrs. Lyell Taylor, Mrs. Jones, Mrs. Alfred Morris, Miss Meade and Mrs. Barnes.

Mr. Goodwin, in outlining the scheme, stated that the suggested centre must be an integral part of the existing Brotherhood, but could be run on lines of its own. He proposed that they should embody the principles of the London Spiritualist Alliance, the Stead Bureau and the Psychic College.

Miss Scatcherd conveyed a message of goodwill from the London Spiritualist Alliance, and also described the work done at the Stead Bureau.

Donations to the amount of £60 were promised, and it was decided to hold a weekly meeting in Lady Oakeley's drawing room until other accommodation was found.

PROBLEMS OF PSYCHIC PHOTOGRAPHY.

NO. 1.—THE REMARKABLE LOCKET CASE.

All unusual phases of modern photography can be explained on scientific grounds by technical experts to-day, but what is known as Psychic Photography still baffles the photographic expert and the man in the street, who are either left wondering how it is done, or, like the hasty investigator, dismiss the phenomena as fraud or clever faking. There are now, however, far too many of these "spirit photographs," taken under the strictest test conditions, and presenting deep problems, to be dismissed so casually. Instead of a matter inviting ridicule and disdain, as this class of photograph has so often done in the past, there really seems here the most fascinating investigation that has ever been presented to mankind to undertake.

Spiritualists declare that these "spirit extras," as they are called, showing the faces of their friends and relatives now beyond the Veil, are imprinted on the photographic plate by methods known to certain groups of spirit beings whose knowledge of Nature's laws transcends our own. The Spiritualist may claim to be right until he is proved to be wrong, and up to now it looks as if the Spiritualist has not only an unassailable case, but that he has also got the true solution of the many mystifying problems presented almost every day in that branch of Psychic Science known as Supernormal Photography.

We have already given in the columns of *LIGHT* many instances of "Spirit photographs" obtained in a perfectly natural and straightforward manner, all of which—in view of the evidence and our knowledge of the honesty and in-

mediums a packet of plates was bought in Hyde by Mr. Goodwin before starting for Crewe with his friend.

On their arrival at Crewe, Mr. Hope at once consented to give the gentlemen a sitting, and immediately before the short service that always precedes the taking of photographs, and whilst they were seated round the little table, Mr. West showed to Mr. Hope and Mrs. Buxton the locket, which he took out of his wallet for the purpose. Both the mediums agreed that the portrait in the locket showed a close resemblance to the spirit "extra" that had appeared on the photograph taken in the previous August. Mr. West then carefully replaced the locket in his wallet, which he put in his hip-pocket, and the séance commenced. The small packet of plates that they had brought lay unopened on the little table around which they all sat. A few minutes later Mr. West retired to the dark room with Mr. Hope; the packet of plates was opened by Mr. West, he personally placing them in the slide, and at the same time signing the two plates with his initials. He carried the slide into the little greenhouse which is used at Crewe as a studio, and placed the slides in the camera. The photograph was then taken by Mr. Hope, Mrs. Buxton standing close to him while he made the exposure. Mr. West then retired with Mr. Hope and developed the negatives, and it must be particularly pointed out that at no part of the proceedings did either Mr. Hope or Mrs. Buxton at any time touch the plates. Mr. West conducting the whole of the development himself. We have the gentle-



Photograph of the locket, with portrait, which actually measured about 1 inch and a quarter deep.



The amazing result after the Crewe séance, the locket appearing enlarged four times.

tegrity of those associated with the cases—leave no room for doubt that they are what they claim to be; viz.: an effort on the part of friends or relatives commonly called dead to show themselves to the world again by appearing on an ordinary photograph plate.

But this class of supernormal photograph is not the only one of its kind, and in the course of these articles it is intended to present to the readers of *LIGHT* a few of the many remarkable demonstrations on the part of unseen powers to prove to us again that there is more in heaven and earth than is dreamt of in our photography!

The first case we will deal with is a comparatively recent one, and we have called it "The Locket Case."

It appears from the signed testimony before us that a Mr. West and a Mr. Goodwin journeyed from Hyde to Crewe in August last, to visit Mr. Hope and Mrs. Buxton, who are so widely known as the mediums in hundreds of cases of Psychic Photography. During the visit a photograph was taken by Mr. Hope with the help of Mrs. Buxton. A spirit "extra" appeared on the plate, and was eventually identified as Mr. West's brother-in-law, by the widow, the brother-in-law having died some six years previously.

Again, in October, Mr. West and Mr. Goodwin paid a surprise visit to the Crewe mediums, Mr. West taking with him a locket containing the portrait of his deceased brother-in-law, for the purpose of showing it to Mr. Hope to prove the likeness between the portrait and the spirit extra they obtained on their visit in August. Mr. West had placed this locket in a wallet which he carried in his hip-pocket for safety. Hoping to get another sitting with the Crewe

men's signed testimony to this effect. On bringing one of the negatives into the daylight, to the amazement of everyone there appeared a reproduction of the locket four times its actual size, super-imposed on the portraits of Mr. West and Mr. Goodwin. Every detail of the locket was shown with amazing exactness. *How did it get there?* The only explanation that has yet been offered by others, outside Spiritualistic circles, is that it is a thought-projection on the part of one or all of those present. At the same time it is not unreasonable to assume that a group of spirit operators may have produced this phenomenon, and in doing so proved once again that the spirit hypothesis is, after all, the simple solution of the problem of Spirit Photography. We invite our readers to study this case very carefully; the true facts are before them, and we shall welcome their opinion.

Next week we intend giving in full detail, and illustrated, the particulars of what is known as the Bush Case. In this instance Mr. Hope and Mrs. Buxton have been accused of fraud and trickery.

H. W. E.

MISS DALLAS'S NEW BOOK.—Miss H. A. Dallas is bringing out shortly a little work, "Communion and Fellowship: A Manual Dedicated to Those Who Have Passed Beyond the Veil." It consists of prayers, meditations, and devotional extracts, with blank pages on which the names of friends may be inscribed. It will contain an introduction by Sir William Barrett. The book, which is two shillings net, may be ready at Easter, and can be ordered from the office of *LIGHT*, post free 2/2.

SOME REMARKABLE CLAIRVOYANCE.

Mr. J. E. Norman, J.P., writes:—

The following incident taken from a recently published book, entitled "An English Wife in Berlin," written by Princess Blücher, wife of a German, Prince Blücher, will, I think, be of interest to many readers of *LIGHT*. The Princess is English to the finger-tips, and must have had an anxious time living in Berlin during the course of the war. She had three brothers, the eldest (name not given), Edmund, and Vincent, and a brother-in-law, Col. R. Fielding, all fighting on the side of the Allies. The book is largely composed of extracts from the writer's diary written at the time. The incident is recorded on pages 215 to 217, and is as follows:—

"Berlin, April, 1918.—I have been undergoing a course of massage lately, and the lady who gives me the treatment, although not professing to be a clairvoyante, has at times an extraordinary gift of second sight. In the course of conversation during the treatment she said, 'You are terribly worried about something, aren't you?' 'Yes,' I said, 'I am anxious about my brothers and brother-in-law, owing to this last offensive.' Looking round the room and seeing their photographs all about, she begged me not to worry, and taking up each photograph in turn she told me the following, which I noted down as she said it: Holding up the photo of my eldest brother, she said he was in a distant land, and had been in hospital there, ill, but not wounded. 'This one,' and she took up the photo of my brother Edmund, 'has a scar or sore all along one side of the face.' I knew nothing about them at the time, but about ten days after I received a letter from my mother, saying that my elder brother was in Palestine, and had been very ill in hospital; and that Edmund, my second brother, was home on sick leave owing to an abscess on his chin and jaw caused by the unhealthy food and water in the place he had been at!

"These two,' taking up the photos of my brother-in-law (Colonel Rowland Fielding), and of my brother Vincent, 'have been for the last few days in terrible danger, but it is over for them at present.' Then, singling out the one of my brother, 'He is lying at this moment in hospital with a broken leg. I see him fall,' she continued, 'with a wound or accident to his leg; I see two soldiers coming on either side of him, and picking him up, and supporting him under the shoulders; they half drag and half carry him across a temporary bridge, made of rafters, across a canal. He is now in hospital, where he will remain for about six weeks, and then he will be sent home, where he will remain in hospital for many months. He will recover, but he will limp for life.' (Note: At the bottom of the page there is a footnote, 'These details were proved later to have been correct.')

On page 217 the narrative continues:—"On April 28th, I received a wire from him (Vincent) saying, 'Vincent has a broken leg, and is expected to be well enough to be moved to London from France in six weeks' time.' The prophetic words being thus so exactly verified almost terrified me in the contemplation of how ignorant we are of the hidden forces of nature. Yet how grateful I was for this good news, and I think no one ever before rejoiced more at a broken leg than I did over my brother Vincent's."

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged ...	148	2	4
W. B. ...	8	10	5
J. G. Gems ...	1	1	0
Henry H. Shaw ...	1	1	0
	158	14	9

THE CANON AND THE APPARITION.—The following story was told by a well-known North of England Canon. It was, he said, one of three remarkable experiences which had befallen him. He had, it seems, befriended the orphan daughter of a clergyman by obtaining for her a situation as governess. She became engaged to an officer, and the Canon gave her a sealskin coat as a wedding present. The officer jilted her, and she was heartbroken. Some time after the Canon dined at Dovenby Hall. He rode home to Bridekirk on a clear moonlight night, and at 12.15 a.m., near Dovenby school, he saw the form of the girl in her sealskin coat. The horse seemed to see something, too, for it stopped. On reaching home the Canon told his wife, who laughed at him and said he had been dreaming. But he learned later that the girl died at the moment he saw her; that at the time of death she was wearing the sealskin coat he had given her; and that her last words were to tell him that she forgave him for introducing her to her faithless lover.

THAT REMINDS ME—

THE GUIDING HAND.

Arthur C. Benson, I see, has been making reference in the "Church Family Newspaper" to the sense of Unseen Powers constantly with us, guiding and prompting us. This recalls the notable pronouncement made years ago by De Blowitz, the famous correspondent of "The Times." He wrote: "I must confess that I have a theory which will, perhaps, be ridiculed, but which has governed my whole life. I believe in the constant intervention of a Supreme Power, directing not only our destiny in general, but such actions of ours as influence our destiny." In explanation of his belief this celebrated journalist says: "When I see that nothing in Nature is left to chance, that immutable laws govern every movement, that the faintest spark that glimmers in the firmament disappears and reappears with strict punctuality, I cannot suppose that anything to do with mankind goes by chance, and that every individuality composing it is not governed by a definite and inflexible plan. . . . Everything moves by a fixed law, and man is master of his own destiny only because he can accept or refuse, by his own intervention and action, the place he should fill and the path traced out for him by the general decree which regulates the movements of every creature."

He adds: "By virtue of this theory it will be easily understood that I have always endeavoured to divine the intentions and designs of the Supreme Will which directs us. I have always sought, not to thwart that ubiquitous guidance, but to enter on the path which it seemed to point out to me." De Blowitz then goes on to give a thrilling account of how, acting on this principle, he was led to his brilliant coup in regard to the publication in advance of an account of the important Berlin Congress.

A SEQUEL TO "THE SEVEN PURPOSES."

Mr. Ernest Hunt's mention in his recent address on Multiple Personality of an anonymous American psychic book, "Our Unseen Guest," brings to my mind the striking case it presents of a verification of the identity of a communicator in another important American book, "The Seven Purposes," by Margaret Cameron. It is a most intriguing story. The husband and wife, who call themselves Darby and Joan, the anonymous compilers of the remarkable psychic experiences recorded in "Our Unseen Guest"—their identity, by the way, is well known in inner circles—were suffering the fate of so many investigators in the early stages, that is, they were doubting the communications they were receiving. Then one day the wife bought "The Seven Purposes," and the same evening started to read it. She came to a description of how a Mrs. Wylie and Miss Gaylord (pseudonym) were trying "to get in touch with their brother Frederick." Reading this aloud to her husband, she stopped when she reached the word "Frederick," and exclaimed (as told in "Our Unseen Guest"):

"Why, this is Fred Q.'s book!"

"You mean the Frederick that 'The Seven Purposes' mentions is our Fred Q.? That's a weird notion. What makes you think so?"

"I just saw Fred Q. standing there, at my desk, and he told me," she answered.

"Saw him?" I said, staring into the air in front of Joan's desk. "How did he tell you? Did he speak to you?"

"I don't think so. At least, I heard nothing. But he told me just the same."

When she regained her composure Joan added: "As I reached the name Frederick something prompted me to raise my eyes. I did so, and saw Fred Q. He was standing by the end of the desk with the dark mahogany of the closet door as a background. I knew him instantly. He looked perfectly natural, save that there was a brilliancy about him. His face shone."

It appeared that Frederick had been best man at their wedding years before. In the interval they had lost sight of him, and were unaware of his death. After this incident they wrote to Margaret Cameron for particulars, and found that the Frederick whose communications formed a large part of "The Seven Purposes" was the same as their friend.

THE RACKETTY GHOST OF THE WESLEYS.

The happenings at a house in Hornsey inevitably recall the famous disturbances among the Wesley family at Epworth Rectory in 1715. The maid servant was the first to hear dismal groans, then the family began to hear strange knockings, usually three or four at a time, in different parts of the house. The sounds grew in strength and frequency. "The noises were now various as well as strange, loud rumblings above stairs or below; a clatter among a number of bottles, as if they had all at once been dashed to pieces, footsteps as of a man going up and down stairs at all hours of the night, sounds like that of dancing in an empty room, the door of which was locked; gobbling like a turkey-cock; but most frequently a knocking about the beds at night, and in different parts of the house." A dozen more instances, or hundreds even for that matter, might be cited of similar happenings up and down the centuries, and throughout them all the same characteristic phenomena are manifested.

THE VETERAN.

THE CHURCH AND SPIRITUALISM.

A DEBATE AT ST. PAUL'S, COVENT GARDEN.

The Church of St. Paul's, Covent Garden, which has become nowadays so well known by reason of the spirit of usefulness in original ways shown by its Rector, the Rev. and Hon. Canon Adderley, was crowded to its doors at the mid-day service on Tuesday last. The occasion, which had been heralded by allusions in the Press, was a debate between Canon Adderley and the Rev. Clarence May on the subject of Spiritualism. Father Adderley, to give him his popular title, assumed the part of a relentless critic, and plied his opponent with arguments against the subject. Mr. May replied with vigour, and by the cogency of his answers made it clear that Spiritualism not only has a strong case, but that it is fulfilling an important work in the world.

In the large congregation we noted with pleasure the presence of several members of the L.S.A., and other Spiritualists, notably Miss Estelle Stead. The debate was one of a series of discussions on topics of the time in the dinner hour, and the attention this particular debate attracted was significant of the importance of the topic.

MATERIALIZATIONS IN STRONG SUNLIGHT.

POWER DRAWN FROM THE ATMOSPHERE.

The quotation in *LIGHT* (p. 129) from St. Thomas Aquinas that "angels borrow the material of their bodies from the air which, by the power of God, they condense," thus materialising, is extremely interesting to me, owing to a remarkable experience which befell me some years ago.

On that occasion I had the good fortune to witness two materialisations in broad daylight, the sun actually shining brilliantly into the séance room during the manifestations, the medium being in full view the whole time. One of these forms, to all appearances that of a man, approached me and permitted me to hold his arm and speak to him.

I noticed that, contrary to what appears to be the common rule, the temperature of the arm was very high, much above that of the normal human body. Commenting on this fact I said to the form, "Your temperature is very high." "Yes," he replied in a deep, forceful voice, "It is owing to the way I manipulate the fluid from the medium's body and the circumambient air."

I remember at the time being impressed by the curious wording of this sentence, and came to the conclusion that my strange visitor was probably a cultured gentleman who had lived on earth in the eighteenth century.

I have often wondered since whether others who have witnessed materialisations have had reason to suppose that the atmosphere is treated in some particular manner in connection with these wonderful temporary organs or organisms. I do not remember ever having read anything to this effect beyond the passage quoted by *LIGHT* from St. Thomas Aquinas.

Out of the many hundreds of remarkable psychic experiences that have fallen to my lot, I have always regarded the one mentioned above as the most wonderful.

HORACE LEAF.

ANSWERS TO CORRESPONDENTS.

"A HUMANIST."—The request is reasonable and the argument cogent. We have already given some sketches of the kind, but will consider the insertion of more.

C. MACBRIDE.—You will find an admirable collection of psychic messages in "The Undiscovered Country," by Harold Bayley, to be obtained at this office.

MR. JAMES COATES lectured on Spirit Photography at Stourbridge on February 28th before a large gathering. Mr. Walter Jones presiding. The psychic pictures shown excited keen interest.

ERRATUM.—In the introduction to the quotation given last week from "The Country Heart" (page 151) the publishers' names were mistakenly given as Grant Allen and Unwin, instead of George Allen and Unwin.

"WIRELESS OF THE WILD."—With reference to the brief article under this heading on p. 144, Mr. C. F. Fletcher (Chiddingfold, Surrey) writes:—"It may interest you to know that there is a well-known Eastern proverb which appears to deal with Telepathy: 'If the cock crows in Busorah you can hear him in Teheran.'"

"LIFE IN SLEEP."—At the town residence of Susan Countess of Malmesbury on the afternoon of Tuesday last, a deeply-interesting address was delivered by Mrs. Yates, lecturer to the Theosophical Society, to the life and activities of the human spirit during the sleep state. Sir William Barrett, who was to have taken the chair, was, although present, suffering from a chill, and Dr. Ellis T. Powell took his place as chairman. The address throughout was so admirable and contained so many points of interest that we propose to deal further with its theme next week.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. A. E. Cannock.
Peckham.—Lausanne-road.—7, Mr. and Mrs. Brown.
John. Thursday, 8.15, Mrs. M. Clempson.
Shepherd's Bush.—73, Becklow-road.—11, public circle;
7, Mrs. Goode. Thursday, 8, Mrs. Brown.
Battersea.—640, Wandsworth-road, Lavender Hill.—
11.15, circle service; 6.30, Mrs. Edey.
Croydon.—Harewood Hall, 96, High-street.—11, Mr.
Percy Scholey; 6.30, Mr. G. R. Symons.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—
11, church service; 6.30, Mr. H. E. Hunt.
Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs.
L. Harvey, clairvoyance.
Holloway.—Grovevale Hall, Grovevale-road (near High-
gate Tube Station).—To-day (Saturday), 7.30, social. Sun-
day, 11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mrs.
E. Neville. Wednesday, 8, Mrs. E. Neville.
Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. A. Bod-
dington; 3, Lyceum. Monday, 8, Healing Circle. Wednes-
day, 8, Miss A. Scroggins.

TRANSITION.

On Sunday, March 6th, at 14, Sugden-road, Clapham Common, Mrs. W. Hasler Browne, the wife of William Hasler Browne. Funeral on Thursday, March 10th, at the Golder's Green Crematorium.

"LIGHT" COVER DESIGN COMPETITION.

In accordance with the conditions of this competition, the nine judges met at the offices of *LIGHT* on Wednesday last. Their decision will be announced in the next issue of *LIGHT* dated March 19th, when the names of the successful competitors will be given, also the dates on which all the designs sent in will be on exhibition; arrangements for which are now in progress. It is intended to open this exhibition free to all readers of *LIGHT* and their friends.

THE FAIRY PHOTOGRAPHS.

Mr. Morris Hudson, in calling attention to the exquisite grace of the "leaping fairy"—one of the elfin photographs—expresses the view that the fairy is a thought image. There appear to be now four hypotheses: (1) The fairies in the photographs are clever "fakes," (2) they are thought images, (3) they are real beings on another plane of evolution mimicking the human, (4) they are actual spirits expressing themselves in elfin forms. We keep an open mind on the subject, which is clearly not one to be settled by anything but rigid examination and conclusive proof.

MRS. ALICE JAMRACH (11, Sheringham Avenue, E.12), on behalf of the Little Ilford Christian Spiritualist Distress Fund, desires to acknowledge, with many thanks, the receipt of a donation of 10/- from Mr. W. A. Calvert.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

MESSAGES FROM THE LIVING.

To E. G. W.—There are many cases of communications received by psychic methods from living persons generally during their sleeping hours. The cases you give are very interesting, although they would hardly be passed by the critical researcher, who would object that although you received accurate information purporting to come from living friends, you yourself already knew what was told you. I am not urging this as an objection, but merely to bring out the fact that there are cases such as those related by Sir William Barrett in "On the Threshold of the Unseen," where statements were made by communicators professing to be spirits of the living on matters unknown to the recipients of the messages but afterwards found to be correct. If you can direct your experiments on these lines you may be able to obtain this kind of proof. It carries conviction to all except those higher-critical people whom nothing seems to satisfy since they can always find some remote and ingenious theory to explain it.

THE CONDITIONS OF SPIRIT LIFE.

To C. McB.—This is a very difficult question, as there are so many different grades of consciousness and consequently the accounts given from the other side vary widely. But there is little doubt that even in the lowest grades of spirit life—those most closely in contact with the earth—there is a considerable difference in the point of view as between the discarnate and the incarnate. As spirits recede from the earth in their upward progress contact with the earth and acquaintance with our mundane methods and vocabulary diminish and are outgrown. This doubtless accounts for much of the confusion and misunderstanding which arise in the minds of people who think that the method of communication is as simple a matter as carrying on a conversation through a telephone, forgetting that in the case of a telephone the persons at each end are on the same plane of consciousness so far as the earth is concerned.

HYPNOTISM AND SPIRIT INTERCOURSE.

"CERIOUS" asks in what particular way Hypnotism or Mesmerism has led to the facts of Spiritualism. In a general way this has been effected by showing that the man incarnate possesses powers beyond the limits of the materialistic idea. There have been many definite examples, as, for instance, there have been cases in which the hypnotised person has developed mediumistic powers under hypnotic influence, and has clairvoyantly seen spirit-beings. There have also been a few cases where the hypnotist became aware that he had lost control of his subject, that control being exercised apparently by some unseen influence. In one case of this sort the mesmerised subject was controlled by a spirit speaking a foreign language, much to the astonishment of the hypnotist and his friends. On inquiry being made, a gentleman was discovered who knew this language and he conversed fluently with the spirit, through the hypnotised subject. There have been other instances also in which the hypnotist became aware that he was dealing, through his subject, with another world of human intelligence.

THE SPIRIT AND THE FLESH.

C. M. N.—Your question is an important one, for it raises issues upon which it seems to me there is a good deal of confusion, as the result of false ideas regarding the nature of the body. Now it may be taken for granted, I think, that we should not have earth bodies if they had no function to fulfil in the Divine economy of life. All the teaching, then, regarding the body as being a vile thing in itself or the physical universe an evil thing from which we are to escape as soon as we can, seems to me quite wrong. It is not a question of resisting the influences of the flesh, but only of resisting its *undue* influence. So that I am in agreement with you when you suggest that the renunciation of the flesh, if carried to extremes, would be unwise. It is a question of balance. It is just as possible to become unbalanced by giving exaggerated attention to the spirit as by concentrating entirely on the body and neglecting the higher side of the nature. We are here to acquire a well-rounded character, and that cannot be achieved by any one-sided development.

SPIRIT COMMUNICATION.

"IGNOTUS" asks how he can get into touch with or gain news of a departed friend. It is not easy to advise. Some people "on the other side" do not appear to gain any opportunity of making communication with their friends on earth. It is conceivable in some cases that they have no particular desire to do so. These things are not to be obtained "to order." We are dealing with another world of human life inhabited by beings with wills of their own. The inquirer should be patient and wait until his friend can send him some message or communication. It is almost always unwise to concentrate on obtaining communications from some particular friend. It seems to set up adverse conditions. It often happens that a person intent, for instance, on hearing from a departed parent or child receives an evidential message from some other friend of whom he was not thinking. This, of course, is excellent proof, although not always satisfactory to the seeker who was looking for someone else.

PREMONITIONS AND FOREKNOWLEDGE.

Some people have a curious faculty of knowing or feeling things about to happen. Occasionally they know when a letter is on its way to them, and may even get a hint of its contents. "H." asks what is the explanation. It is difficult to deal with the matter "scientifically." No doubt these people have very sensitive psychical faculties which make them dimly aware of things not apparent to the ordinary, everyday consciousness, but how this puts them into touch with the future is more than any of us can say. We can only suppose that there are regions in which coming events register their arrival before coming into the sphere of actual events—things accomplished. As regards knowing the contents of letters in transmission, this is probably due to brief flashes of clairvoyance.

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"Yesterday a little boy and girl came, both wearing only an old tattered cotton chemise; arms and legs bare and blue with the cold (I was cold in 10 layers of garments). When they saw the clothes I was giving they broke out with queer little animal-like cries—half laughing and half tears, and the boy held up two little thin fingers, and said, 'May God allow you to live a hundred years.'"

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Mr. W. G. Hooper, in his address on "The Einstein Theory and Psychic Science," confined himself mainly to the statement of principles, avoiding as far as possible the technical side of his subject. We found especial interest in his suggestion that in the Einstein theory the Universe was being looked at from another angle—that of the law of repulsion as opposed to attraction. He claimed that thitherto Science had been mainly concerned with the latter. However this may be, it is certainly a reasonable proposition that every system of thought stands in need of correction at the end of a certain period and that this often takes the revolutionary form of completely reversing the original idea. The process is seen in operation not only in Science but in Religion, as in the two instances of the Roman Catholic and the Protestant Churches. The career of the former has centred mainly about the attractive or centripetal principle. The latter was built up, so to speak, on repulsion or the centrifugal force. It was based on a Protest.

Now it is evident that any single principle, followed to the exclusion or partial exclusion of the others, will call sooner or later for adjustment. The system founded on the law of repulsion will find that it has been driving away to such an extent as to leave itself barren and lifeless. The system founded on the attractive principle will find itself clogged with effete matter, the accumulations of ages which will need a drastic process of expulsion to disperse them. That is what we are seeing to-day, not only in religion but in Science. We have noted the process especially in medicine, in which the process of expulsion is illustrated by the various systems—notably the Handcock system—which aim at expelling accretions from the body, clearing its passages and ducts of clogging matter and giving the system free play along natural lines. It means, in effect, in the various instances a reversing of the engines—a positive system being followed by a negative one alternately, so that the balance of Nature may be maintained.

When Büchner, the German philosopher and materialist, was writing "Force and Matter," he is said to have derived great assistance from the "Arcana of Nature," and quoted from it on several occasions. He was in complete and happy ignorance of the fact that it was a piece of inspirational writing given through an uneducated boy of seventeen in the person of Hudson

Tuttle! Probably had he been acquainted with the source of the work, he would have thought it unworthy of his attention. Certainly having found the work so helpful to him and made quotations from it, he could not have declared, like certain very stupid critics of Spiritualism in the Press and elsewhere, that inspirational writing is always nonsensical, and that no information of any consequence reaches us from the other world. As we have said, in effect, on previous occasions, so strange are the workings of prejudice that the finest piece of work in literature, science or art would lose half its value in the eyes of the critical fraternity if it were put forward as being of supernatural origin. It would be "tainted" at once, and placed below productions which, although of inferior quality, were achieved by ordinary methods. We have seen instances of the fact in the past, an evidence of the extent to which unregulated emotion may affect the judgment of the coldest critic.

THE CHURCH AND SPIRITUALISM.

In a lecture on this subject, given at Bedford College to members of the University of London Catholic Students' Society, Father Thurston, S.J., showed that the Church had been consistently uncompromising in her opposition to Spiritualistic practices. He also referred to the decrees issued by the Papal authority against the subject, forbidding all attempts to communicate with the dead. In short, he gave a summary of the Roman Church's position, which is quite familiar to most of us.

One or two points in the reported address struck us as worthy of comment, and with these we deal.

We note an allusion to "calling up the dead," and are disposed to ask whether the dead are "down" and, if so, where? Further, what are we to do when the dead call us up, for that is, so to speak, a frequent experience?

Of course we have not much time for mediæval conceptions of the world. Humanity has advanced considerably in its knowledge of things since the Middle Ages, and in this subject amongst others. Sir Oliver Lodge, who is quoted by Father Thurston, once said that Science could not take notice of theological sign-boards.

Father Thurston, it is observable, speaks of the unhealthy physical effects which result from Spiritualism. Yes, it is like athletics. Unhealthy physical effects equally follow undue devotion to athletics both in the case of athletes and people of poor physique. Well, what of it? There are thousands of Spiritualists healthy in body and mind in spite of (and sometimes because of) their heresy. Is nothing to be said about these? We have little time to waste on statements the one-sidedness of which is apparent to the simplest reader with an unsophisticated mind.

LIFE AND LOVELESSNESS.

A RIDDLE AND ITS SOLUTION.

A correspondent who is troubled by the question of evil and injustice in the world asks why the great gift of love is so indiscriminately distributed. The point is dealt with in a letter from Mr. Stanley De Brath, who writes:—

This is essentially the same question as "Why was not the world created perfect?" But it may be more simply answered in the one particular case: "Why are some so loveless?" Because crude humanity from childhood upwards will put aside the lessons of love and joy: because children are brought up in many cases lovelessly: because those who can love often find no response: because of the tendency to take physical gratification as real, and love as sentimental: because men and women do not heed the lesson of Christ, till the rod of spiritual consequence drives it home. These are a few of the reasons for the fact that competitive selfishness is the usual practice. There is a very distinct chain of cause and effect. Evolution, as has been proved, is in process of developing consciousness, and till organic matter has been highly refined by long evolution it cannot have the consciousness known as love, which is really the highest consciousness we can have.

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

THE COUNSELS OF CLAUDE.

Further Messages Recently Received by Mrs. Kelway-Bamber

From Her Son, Claude, Killed in France, November 11th, 1915.

(Continued from page 163.)

THE BALANCE-SHEET.

In the course of man's evolution he progresses in cycles. I have explained something of this before.* He touches the same people, places, and conditions at intervals of time through the law of cause and effect. He returns to run the gamut of emotion and feeling from every side, to balance up, as it were, and so learn his lesson. Unfortunately many people can only learn through personal experience; they have not sufficient imagination to benefit through other people's. As you learn or otherwise you hasten or retard your spirit's progress. It sometimes happens that a man, though he has not suffered that particular form of it, sympathises with and does all he can to relieve the pain, sorrow, and trouble of others. He would not, therefore, require to undergo the discipline of experience in this respect. The majority of people, however, even if they do not actively cause it, do very little or nothing to help

from evil; you must actively do good. There are many people who confine their interests to theorising and dreaming of great schemes for the improvement of mankind on a vast scale. An ounce of practical good work is worth many pounds of it in mere theory. I will try and explain how the law of reaction of cause and effect works. I have told you that every thought and deed is registered in the atmosphere round you. The Ether is God's photographic plate, and up on it you are continually impressing your contribution of good and evil. This, with all the contributions of the world's other myriads of minds, forms the universal consciousness. The great God-consciousness contains this world consciousness which is the lowest stratum of it, the fringe, as it were, but because it is the lowest layer and nearest to Man the Great God-consciousness behind it is pressing it, almost forcing it, back to Earth, where it re-manifests and develops the images with which you have impressed it. Good comes back good, evil evil inexorably. (Therefore always try to do and think beautiful things.) This causes the circular effect of which I have

The Betrayer: From "Leader."

HE told us that when Jesus of Nazareth was upon the Holy Road there stood among those who beheld Him the one who had sold Him to His death.

Do you mean he stood there in the flesh?

Yes, in the flesh. He could not bring himself to keep away, and stood, not very near, but near enough to see the features of the dying Man, the Man of Sorrows. The Crown had been removed but the blood drops were upon His forehead, and His hair was here and there stained with blood.

And as the betrayer looked upon the face and form of Him, there came into his soul a voice which mocked and said: "As you would have gone with Him into His Kingdom and there have taken high place of power, go now into the Kingdom of His adversary; there you may have power for the asking. He has failed you. Go now where He will not be at hand to reward you as you have served Him."

So voices came about him and he strove to believe them and to look into the face of the One on the Cross. He was eager, and yet in

fear of those eyes into which he never had been able to look with comfort at any time. But the sight of the dying Christ was all too dim and He did not see Judah† there.

And still the voices hummed on and taunted him and cajoled him more gently; and at length, in the gloom about the place, he rushed away, and let out his life in a place where he found solitude and a tree. He took off his girdle and hung himself to death on a tree.

So they two died on a tree both on the same day, and the light of earth went out for them both at the same hour.

When they entered the spirit-spheres both were conscious and they met there once again. But neither spoke then; only, as He had looked on Peter, so He looked on Judah now and left him for a time in his sorrow and anguish till that should do its work, when He might come again with pardon.

As He did with Simon when He went forth into the night to weep, so He did now with Judah, who turned and stumbled away from Him with his hands to his eyes into the night of the hells.

And as He did with Simon in his penitence and sorrow and his sore need, so He did with the one who had failed Him in His loneliness, as Simon also did. He did not leave him comfortless all his days, but sought him out and gave to him the blessing of His pardon in the bitter anguish of his sorrow.

TO TELL OTHERS.

This was what the Seer told us, and more than this withal.

And he bade us stay awhile in the Temple and Shrine and meditate on the things he had told us, and also gather power to go forth at length with the story, telling it, with others which he told us, wherever it were needful that sinners should hear of it who in the darkness of despair had lost hope of the forgiveness of their Master betrayed. For all sin is betrayal.

But in what manner our task was done we will tell you at another time, for you now grow spent and we have had some ado to carry you on even thus far.

So may the Saviour of sinners, the Compassionate One, be with all who are in the darkness, brother.

† From the Vale Owen Script.—Weekly Dispatch, July 14th, 1920.

others who are suffering, this is the passive attitude and is wrong also. *Every day of life we are adding to a score that we have to pay off eventually.* The total increases on the wrong side of the balance more rapidly in the case of active misdoing, but in either case the law of reaction will work. Through our inertia we permit evils which increase in consequence, and we will have, therefore, in common with others, to suffer the effects of these evils later. It's the unimaginative, passive sinner that makes the active one flourish. If all were active they would teach each other necessary lessons. The passive ones who say, "It's all right, it does not affect me, nor interfere with my profit, nor pleasure, etc., why should I trouble?" are condoning the wrong. It is no use praying later, "Lord, forgive me for my sins of omission as well as those of commission," for till man can forgive himself there is no forgiveness. He can only do this by learning what he has to forgive which he does by experiencing what others have suffered. Only thus can he square up the balance sheet of this life's account. Selfishness and lack of active sympathy are two cardinal sins which flourish through lack of proper imagination. Rightly controlled this might be the saviour of the world. In order to progress it is not enough to refrain

spoken. You continually throw up in front of you new thought impressions, those you have thus previously registered return to Earth behind you, forced back to the world by the God-consciousness pressing earthward. Your balance sheet is made up not of numerical figures, but images. You cannot omit or erase one item. They are imprinted in indelible ink by a greater hand than yours.

THE LIFTED MASK.

True is it that Death's face seems stern and cold
When he is sent to summon those we love,
But all God's angels come to us disguised;
Sorrow and sickness, poverty and death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.
With every anguish of our earthly part
The spirit's sight grows clearer.

—JAMES RUSSELL LOWELL.

It is right to think and meditate often and profoundly upon things spiritual and heavenly. But it is dangerous to keep your mind concentrated upon any subject so steadily and so protractedly that you cannot think of anything else.

—ANDREW JACKSON DAVIS.

* Claude's Second Book.

† From Vol. III. of "The Life Beyond the Veil," entitled, "The Ministry of Heaven." Ready early in April. Published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2, or from the Offices of "Light."

SPIRITUALISM IN SCOTLAND.

A NOTE ON A GLASGOW WORTHY.

BY HORACE LEAF.

Mr. Peter Galloway's popularity among Glasgow Spiritualists is unsurpassed. To know him is to like him. There is something about his personality indescribably friendly and cheerful, inspiring confidence. Forty-five years of business life in a great city have not sufficed to eliminate the air of the countryman about him. This is probably owing to his being a member of a family which has for many generations lived on the land. It was in Alwyth, Perthshire, in 1853, that he first made his entry into this world, and for many years his father followed agricultural pursuits.



MR. PETER GALLOWAY.
President of Glasgow Spiritualist Association.

Religious influences have always been powerful in his life. From childhood he was brought up in the dour and rigid conditions of Scottish religious life. To use his own words, he was "born into the Free Church of Scotland" shortly after the disruption which gave rise to so much bitter feeling and ultimately in the union of the Free Church with the United Presbyterian Church under the title of the United Free Church of Scotland.

How seriously Mr. Galloway took his religion is revealed by the important services he rendered the various churches to which he belonged. For seventeen years he was an elder in one of them; while for twenty-five years he was a Sunday school teacher. In course of time he occupied every position open to laymen in the United Free Church of Scotland; and in addition conducted one of the largest Bands of Hope in Glasgow. Indeed, for more than a quarter of a century he voluntarily identified himself in his religious work with the young life of the City of Glasgow. One church is actually indebted to him for its continued existence, as, but for his efforts in raising funds for it, extinction would have been its inevitable fate.

In all probability Mr. Galloway would have continued his good offices in the Church but for a terrible tragedy which befell him twelve years ago.

In the autumn of 1909 two of his sons, twins, embarked as passengers on the S.S. "Hestia," taking with them, for their brother's farming in America, six fine pedigree Clydesdale horses. The ill-fated vessel struck a rock between St. John's, Newfoundland, and New York, and the two boys were drowned.

Now came the supreme trial of his religious faith. Could it support him confidently through the agony of his terrible calamity? "I had been brought up to believe that God did everything right," said Mr. Galloway, "but I could not understand how He could give me my fatherly love for my children and then snatch them so suddenly and ruthlessly away."

One day, when in the very depths of despair, there came into his place of business a man whom he had long regarded as a fool because of his belief in Spiritualism.

"Mr. Galloway," said he, "I am deeply sorry for you in your loss. Can Spiritualism do nothing to help you?"

"My feelings," replied Mr. Galloway half angrily, "are too sacred for you to banter with."

"I would not do that," said the Spiritualist. "I want to tell you that the night after your boys were drowned they came to a seance and brought a message for you."

Mr. Galloway was incredulous. "Why," said he, "how could that be when no one in Great Britain could have known of the shipwreck so soon?"

Nevertheless, it proved to be the fact. The spirits of his two sons, he discovered, had actually gone to a medium previously totally unknown to him and to them, and had given a message for their father, accompanied with abso-

lutely satisfactory evidence of their identity, which, except for supernormal means, could not possibly have been known to anyone present on the occasion!

Here at last was hope. A gleam had come through the apparently impenetrable darkness; his sons were living, although "dead," and, according to their message, all was well with them and their father should try not to fret!

"After that," Mr. Galloway told me, "I attended Spiritualist meetings, and eventually got in touch with a remarkably fine medium, with the result that I finally became convinced of the reality of survival. My boys, I got to know, were only in the Beyond."

Few people have been more fortunate than Mr. Galloway in witnessing high-class psychic phenomena; nor can many have had more evidence of survival. I have myself been present with him at various seances when conclusive evidence of spirit intercourse has been obtained, and these have constituted only a tithe of the evidence he has been privileged to witness. Nor has anyone that I know more stories to recount, showing how marvellous are some of the results and proofs obtained through mediumistic channels. It is not too much to say that, if after his unique experiences, Mr. Galloway, so eminently well-balanced and sane in his outlook, were not convinced of the truth of Spiritualism, then it is practically impossible to conceive what would constitute proof.

Mr. Galloway almost immediately identified himself with the Spiritualist movement, and found it in a very bad state. The Glasgow Association of Spiritualists, then about thirty years old, was conducting its meetings in a room capable of holding only about forty people. Something, he felt, ought to be done to alter such a state of affairs. The change came when the late Mr. James Robertson consented to become president, Mr. Galloway promising to give him all the support he could.

The history of the Association has since become one of the most interesting in the story of Modern Spiritualism. From an insignificant struggling society, torn by internal dissensions, it has literally sprung to the front rank among Spiritualist organisations. Much of this, declares Mr. Galloway, is owing to the sterling work of Mr. James Robertson; but much, too, is owing to Mr. Galloway and the forward policy he has advocated. Nothing can testify to his merits more than the phenomenal growth of the Glasgow Association during the four years that he has been its President. It is to-day the largest and probably the most influential Spiritualist society in Great Britain. For organisation and progress it is unsurpassed. It has compelled Glasgow to respect Spiritualism, and bids fair to do the same throughout Scotland.

Its activities are numerous; its results excellent. Every Sunday evening from six hundred to twelve hundred people gather in its spacious hall to listen to the best platform talent procurable. Another important feature of its work is the immense "open circle" held under its auspices every Sunday afternoon. About three hundred people, many of them Church members, who come straight from their pews, meet to witness and encourage spirit control and messages through whoever the unseen entities may select from among the audience for the purpose. In this way valuable spontaneous phenomena have been obtained and new mediums discovered. The fact that this has been going on regularly for several years testifies to the high quality of the results and the wisdom of the methods adopted by Mr. Galloway and his fellow officials.

OUR EASTER NUMBER.

ORDER YOUR COPY TO-DAY.

There will be many special features in the issue of *LIGHT* dated March 26th. This Easter Number will herald the new Cover Design, and special Easter articles by famous men and women will form a part of the many attractive and important features. This issue will, as usual, contain illustrations of a deeply interesting character. These will include a whole-page reproduction of Tissot's beautiful picture of a Materialisation, with a full description of the remarkable seance which inspired this masterpiece. Our Easter Number will be on sale on Thursday next, March the 24th. To make sure of obtaining a copy we advise all our readers to place their orders with their newsagents or bookstalls at once, as a large demand is anticipated, and the number printed will be limited.

THE IRRESISTIBLE CALL.

Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt him nor deny:
Yea, with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I.

Rather the earth shall doubt when her retrieving
Pours in the rain and rushes from the sod,
Rather than he for whom the great conceiving
Stirs in his soul to quicken into God.

Ay, tho' Thou then shouldst strike him from his glory
Blind and tormented, maddened and alone,
Even on the cross would he maintain his story,
Yes, and in hell would whisper, I have known.

—F. W. H. MYERS ("St. Paul").

WHAT DOES EASTER MEAN TO US? THE MYSTICISM OF MAETERLINCK

By MRS. F. E. LEANING.

AS HINTED IN "THE BETROTHAL."

"Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women!" So ran the words, according to tradition, of the Angel's greeting to that Jewish maiden, as she stood among the lilies on a spring day many hundreds of years ago. Little did she think that an Empire yet unborn would name it Lady Day in the centuries to come, in honour of her! And by a coincidence which happens once in a long period only, but happens this year, we hold in remembrance on the very same day the hour of her darkest anguish, when as the Mother of Sorrows she stood to witness the torment and death-agony of her first-born. The Cross, ancient pre-Christian symbol, "which Time in mists confounds," has ever since been the recognised sign of the religion there re-born in time. Lovers of this symbol of self-giving love will call to mind just now the fact that this grain of solar dust on which we children of eternity make our temporary home, as it flies for ever on its sun-lit path, traces in the greater and the lesser axes of its orbit the same great sign. The cross is part of the furniture of our home in space.

The Crucifixion, as an historical event, has become to many only an "old, unhappy, far-off thing," a dark image of ancient pain, standing out on the hills of time against a darker sky; but what we need to nail to that cross once and for ever is the past tense that dominates our thought of it. For it was not the end. When the chimes ring from a thousand spires on Easter morning they will carry a message which, if understood, would make this earth as gay a place as Heaven. For if Spiritualism be not "a fond thing, vainly invented," and if Browning's words are true, that "all that is at all, Lasts ever past recall," and if, as we believe, every humble spirit that ever lived, lives now; how much more must that "Man with eyes majestic after death" live to-day in the heavenly places; and we may also rightly ask, what it is that He lives for. What was it that that mighty and dear Servant of God was willing to pass through the narrow and terrible gateway of the Cross to achieve? If all the meaning and the purpose lay in the life itself, as ethicists would hold, then it would have sufficed to leave the quiet body and the holy memory as a heritage to the disciples. But the vast perspective of two thousand years shows us how much more transcendent a purpose was behind, and when Christendom grasps that less dimly than she does to-day, she will do more than ring her bells and pile her altars with flowers.

For that purpose reveals itself as the founding of a Kingdom, and all the power and the glory of it lies in Service, the supremest degree of spiritual service. "I am among you as He that serveth," and "I am with you always." Through Him, therefore, pours constantly the wondrous power, royal and far-reaching and Divine, to be all that they need to his loved and struggling creatures. The primary service that we need before we can become worth anything, is redemption. "Thou shalt call His name Jesus (that is, a Deliverer)," said the Angel, "for He shall save His people from their sins." And that great salvation is in kind like the lesser, which is often given us by God's grace through our fellows, whenever the beauty of holiness wins us from hardness of heart, which feels not, or from blindness of heart, which sees not. In "Visions of Christ," by a Quaker Mystic, the writer has a spirit-friend, who, on one occasion, reproved him for a fault. He defended himself by saying that he had a reputation for its opposite. "Ah, but I can see your heart," said she. Does not the Master of men the same? This alone would not save us, for every true soul knows hours of self-searching and shame which cleanse, but do not of themselves make whole again. But when Robert was humble, the word of comfort and encouragement given to him was, "I see the glorious best in you." The great Lover of all souls can certainly say that more truly than any friend, and is there not salvation in it? "If each had faith for and in another, all would be blessed," said a Note by the Way recently (LIGHT, March 5th), and this is the way by love to serve one another.

Easter means to us, therefore, that the strongest and greatest Helper which humanity has can be reached and found by even the least of these His little ones who truly seek Him. He is not so great that he cannot "smile with kind eyes and be a Man with men," as many of those who have known Him can testify. What would be the value to us of a sanctity which could only over-awe and terrify? It is so easy for any greater being to do that. But the loving, intimately knowing sympathy which comes down to "the level of every day's most quiet need," "peopling the lonely places," as Emerson says the thought of God does, "effacing the scars of our mistakes and disappointments," raising the fallen, healing the sick in spirit, helping at every turn, this is the gift of Himself that the world needs, and has, if it only knew. "The Lord is with thee: blessed art thou!" There is very abundant witness to His intercourse with us, and one of the most beautiful is to be found in the "Revelations of Divine Love" recorded by Julian, of Norwich, who knew what it was both to seek and to find: and she found Him "full gracious and homely," worthy of being trusted in "mightily, of full assured faith," and "the finding pleaseth the soul and filleth it with joy."

I have just seen Maeterlinck's sequel to "The Blue Bird" now being given at the Gaiety Theatre. It is effectively mounted and very well acted. "The Betrothal" resembles its predecessor in two respects—the cottage interior in which the opening and closing scenes take place is the same in both plays, and the intermediate scenes are the dream or vision experiences of one night. In "The Blue Bird" they are shared in by a small boy and his smaller sister; but an interval of five or six years has elapsed. The girl has now a room of her own, and the visit of the Fairy Berylune on Christmas Eve, and all that follows, are for Tyltil alone. The story has less of poetical suggestiveness and charm than "The Blue Bird," but it is still charged with the author's peculiar and unconventional fancy. Tyltil's bride that is to be is chosen for him by his ancestors and his unborn children. The oldest ancestor, who though closely resembling an ape in feature, is of grave and dignified bearing, overcomes the lad's natural repugnance to a near acquaintance by assuring him that he is not the savage creature he appears to be; he has had to put on that semblance to make himself visible (a Spiritualist would say he has had to come back into his former earth conditions). Tyltil is also repeatedly told, much to his bewilderment, that the whole panorama among which he moves—its personages and scenes—is all within him, and not outside. Again, it is suggested that evil is but an ugly veil hiding the true self. When Tyltil is distressed at discovering his sweethearts in the midst of a violent quarrel, the fairy tells him that he is not seeing them as they really are. He has but to turn the sapphire in his cap, when in its pure radiance the whole sordid scene is transfigured, and the girls are at once their former lovable selves. Under the same spell, the miser, waking as from a dream, forgets his gold, as a child the toys which he has outgrown. Two incidents in the book, omitted in the stage version, should appeal to Mr. H. Ernest Hunt. Twice, while alone with his guardian, Light, Tyltil, in mistake, turns the sapphire the wrong way. On the first occasion monsters emerge from the ground and hustle him; on the second he is surrounded by little creatures, like himself in nearly every respect, who try to drag him in different directions. The former, Light tells him, are some of his secret thoughts, the latter a few of his other personalities whom he has unintentionally released. He presses the sapphire and they disappear. He is advised that there are some of them in every man. "One must learn how to choose the best and avoid the worst." But what exactly does Maeterlinck mean by making Destiny—a gigantic and terrifying figure in the first scene—gradually shrink till at the end (though he still insists that he is unchangeable, immovable) he has dwindled down to a tired, fretful infant who has to be carried? Is it that our author regards Destiny as a mere bugbear of the imagination, or only that in the presence of Light—for it is with her first appearance that the shrinking begins—the idea of Destiny becomes less and less awe-inspiring? And will our post-dramatist add a third to the series? For Light, in saying farewell to Tyltil, does so with the promise: "We shall meet once again to take another and a longer journey—the last, the happiest, and the most beautiful." No, we can guess what that journey is, but it is beyond even Maeterlinck's art to picture it for us. D. R.

GHOSTS AND SENSATIONALISM.

"Haunted Church—Monk at the Altar Scares Rector's Wife—The Ghostly Voice—The Sad Ghost—The Dead Verger." These are a choice selection of headings under which the alleged haunting of the Church of St. Bartholomew's the Great is described in an evening paper. If all the authentic hauntings of churches and houses were dealt with in the Press we imagine that the resources of sensationalism would be exhausted and the writer of "scare lines" would find matters "past all whooping." Ghosts would become quite commonplace. There would be a glut in the market. But for the present we think the materialist is reasonably safe. These items of news in the popular Press are severely rationed. The real battle for the recognition of psychical facts is being fought elsewhere, amongst the thoughtful and intelligent members of the community—that "little public" of which Voltaire wrote, and which is so much more powerful than the great mass because it is intelligent.

MISS SCATCHERD ON PSYCHIC PHOTOGRAPHY.—The Council Chamber at the Hendon Town Hall on Thursday evening, the 10th inst., was the scene of an interesting educational and scientific lantern lecture by Miss Felicia R. Scatcherd on "Psychic Photography or Supernormal Pictures," given under the auspices of the Spiritualist Fellowship Centre. In the unavoidable absence of Dr. Abraham Wallace, M.D., Mr. Richard Boddington took the chair. Miss Scatcherd narrated many striking experiences, illustrated by unique screen pictures, of psychic photography both in our own country and on the Continent. The conditions under which the psychic pictures were obtained were briefly stated by the lecturer, and enabled the audience to realise the conclusive proof furnished by the experiments.

THE EINSTEIN THEORY AND PSYCHIC SCIENCE.

LECTURE BY MR. W. G. HOOPER, F.R.A.S., F.S.S.

"One life, one law, one element,
And one far-off divine event
To which the whole creation moves."

The thought embodied in Tennyson's words was the thought which Mr. W. G. Hooper, in his lecture in the hall of the London Spiritualist Alliance, on the 10th inst., endeavoured to drive home to the reason and imagination of his hearers. After a few introductory remarks from the Chairman, Col. C. E. Baddeley, Mr. Hooper started with some interesting personal reminiscences of the circumstances that led him to take up the subject on which he was to speak that evening. He said that twenty years ago when he was first brought in contact with psychic science he knew little about it, but determined to investigate it and discover if possible what truth there was in it. On one occasion he attended a meeting at the Nottingham Institute at which Mrs. M. H. Wallis was announced to speak. Before he started his thoughts turned to his departed father in the hope that he would get a message. At the end of her address Mrs. Wallis gave clairvoyant descriptions, in the course of which she described his father so exactly that he at once acknowledged the correctness of the delineation. His father in his earth life had a theory of his own regarding the universe, and when he was passing away he gave utterance to his regret that he had been unable to complete it, to which Mr. Hooper had responded, "Never mind, I may finish it for you." After the incident with Mrs. Wallis he began to get messages from his father, together with the suggestion that he should write a book. Gradually there came to him in sleep certain knowledge which eventuated in his issuing in 1903 a work of four hundred pages dealing with the inner forces of the universe. The marvellous thing was that he did not know at the time what he had written, except that many of the statements were those which his father used to discuss with him.

With regard to the Einstein theory, he was not there to attempt to explain it, but rather to give hints which might enable his hearers to grasp some of the fundamental principles of the universe. In dealing with those principles the one thing he wanted was unity. Not being able, in the course of his studies, to find any scheme which embodied all the fundamental facts, he started to work out one for himself, with the result that he found to his astonishment that the scheme which he had elaborated ran on similar lines to that of Einstein. His theory related not only to the natural forces of the universe but to spiritual science, and suggested that "all are but parts of one stupendous whole." Mr. Hooper here quoted the lines from Tennyson given above, and asked what was the "one law" to which the poet referred? He suggested that it was the law of attraction, and that that law was a spiritual, not a material, law. He suggested further that the "one life" was the universal life. Einstein's theory implied one great law of life filling all space. If that were so, we came to the great conclusion that there was no such thing in the universe as death. The "one element," he wanted to suggest, was spirit; the substance of the universe was a spiritual substance made manifest through the ether of space.

Mr. Hooper showed a chart from his book drawn two years before Einstein dealt with his great mathematical theory, but which led along the same lines. The present conception of space was most illogical and unscientific. It formulated space as filled with ether which had inertia but no mass. It was made up of particles of matter which violated the fundamental law of gravity. It had density and different degrees of density, yet the density was subject to no known law—not subject to universal gravity. Einstein scrapped that illogical conception of space, and gave us light matter subject to gravity. Mr. Hooper quoted a passage from a book by Lorentz which he had met with in New York, to the effect that "Einstein's contribution amounts to this. The central fact which has been proved is that all natural phenomena involving gravitation and inertia, the motion of the planets and the phenomena of electricity and magnetism, including the motion of light, are not independent of one another but are intimately related, so that both sets of phenomena should be regarded as parts of one system embracing all nature."

All laws were only departments of the great truth on which the universe was built. He pointed out that the Einstein theory did not do away with gravitational force. Throughout the ages we had only been dealing with one-half of the theory of gravitation, that of attraction, but there was also the law of repulsion. That, he ventured to say, was what Einstein was working on. He was introducing no new factor but only a new interpretation. In the "Secret Doctrine" Madame Blavatsky hinted at the same idea. She stated that "Life currents in ether have their origin in the sun and flow out through the canals by which the vital principle of the ether (the blood of the

cosmic body) passes out to nourish everything on the earth and planets."

In discussing the ideas of time and space Mr. Hooper quoted Lorentz as saying: "The vague word space, of which we must honestly confess we cannot form the slightest conception, is replaced by motion relative to a practically rigid body of reference. In order to have a complete description of the motion we must specify how the body alters its position with time for every point of the line of motion. It must be stated at what time the body is situated there." There, said the speaker, we came to the application of the general principle of relativity. Einstein pointed out that time was a relative thing, that time was due to motion and space moved. We had not been thinking of space as in any sense having motion.

Scientists for twenty or thirty years had been discussing the relative motion of ether, and what the ether did when the world revolved. Professor Challis had postulated a theory similar to that of Einstein. He (the speaker) had been reading what he described as the wonderful series of books containing the Vale Owen Script. He had not found there a single statement which was upset by the scientific truths recently given to the world.

Mr. Hooper said that around the sun Einstein conceived the existence of great concentric spheres—he might call them shells—of electricity, magnetism and ether. Those shells gave us gravitational fields, yet some people said the Einstein theory destroyed gravitation. How could that be if there were gravitational fields? The speaker then went on to consider the new theory of space, and the Electromagnetic theory of Light, and showed how some of our most advanced scientists had already worked along these lines, quoting Silberstein and others in proof. The moment a body was set in motion it affected every other body throughout the solar system. When the sun moved, when the earth moved, every other planet was affected in some way.

In answer to his mental query, What is the omnipresent ether? the thought had come to him that it was the primary form of matter, that all forms came out of it. As Newton said, nature was simple, it did not abound in superfluous causes of things, and always agreed with itself.

The lecturer made an interesting reference to Mr. W. T. Stead, saying that he was the only man who in reviewing his book seemed to be aware of the possibilities contained in the theory it enunciated. Mr. Stead said that if that theory was right Mr. Hooper was the first man to give a correct explanation of the law of gravitation.

Mr. Hooper declared that he was coming more and more to the conclusion that the whole solar system corresponded with the whole of a man's physical body. Just as the spirit in the body held together every part of the body, so in the solar system there was the same spiritual force binding the whole together. But there was also something else, there was a repulsive force in the body, a repulsive force due to the life currents. When Einstein talked about relativity he was speaking of principles of motion which corresponded to the functions in the human body. All space was a living organism, and the life of that organism was our life. All life was one. That was the theory to which he (the speaker) was trying to lead them. He believed that they were going to see science come along and say that man was a spiritual being, that we were living in eternity now. It might be found that ether was the garment of spirit.

At the close of his most interesting address Mr. Hooper answered a number of questions, and on the motion of the chairman he was given a very cordial vote of thanks.

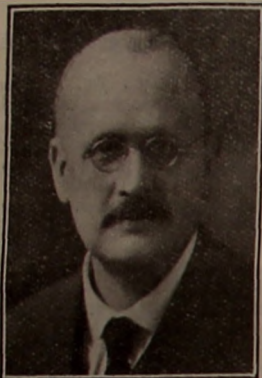
THE NEW DISCOVERY.

I look upon Christ as a Revealer of immortality absolutely unique, as the incomparable Pioneer of all wisdom that shall be learnt concerning unseen things. But, like the Norsemen's discovery of America, his work grows more and more remote, and there are no sure sea-marks for others to follow along that legendary way. A new discovery is needed—to be made by no single Columbus, but by the whole set and strain of humanity; by the devotion of a world-wide labour to the deciphering of that open secret which has baffled the too hasty or too self-centred wonder and wish of men. And such an inquiry must be in the first instance a scientific, and only in the second instance a religious one. Religion, in its most permanent sense, is the adjustment of our emotions to the structure of the Universe; and what we now most need is to discover what that cosmic structure is. I believe, then, that science is now succeeding in penetrating certain cosmical facts which she has not reached till now. The first, of course, is the fact of man's survival.

—F. W. H. MYERS.

A REPLY TO DR. SCHOFIELD.

THE REV. WALTER WYNN AND MR. H. W. ENGHOLM AT CROYDON.



REV. WALTER WYNN.
(Author of "Rupert Lives!"
etc.).

On February 22nd Dr. Schofield, it will be remembered, delivered at the large Public Hall a scathing attack on Spiritualism and Spiritualists in general.

On Thursday, the 10th inst., the Rev. Walter Wynn visited Croydon, and to a large audience at the North End Hall made a spirited and trenchant reply.

Mr. H. W. ENGHOLM, who presided, said, referring to the large audience which assembled to hear Dr. Schofield, that doubt about human survival was so rapidly becoming less that a suggestion that it was wrong was bound to attract attention. After all, he asked, what was Spiritualism? Spiritualism was the label which had been attached to a fact in nature, that of

human survival. It was not a theological doctrine.

In the Gospels they had the greatest work on Spiritualism ever written, and those who said that Spiritualism destroyed the divinity of Christ were talking nonsense; it was not true. (Applause.)

THE FOE OF MATERIALISM.

To-day the world was steeped in materialism, congregations were turning away from the Churches, and science was upsetting things, but the great truths of Spiritualism slowly percolating through the world showed that it was of Divine origin to crush materialism.

He went on to say it was most peculiar that many people possessed the idea that because one had a natural desire to know a little of the life to which one was destined, to look into the matter was doing something contrary to one's faith, and breaking the commands of God.

The REV. WALTER WYNN, who is a Baptist minister at Chesham, opened his address with a series of "parallels" to Dr. Schofield's lecture in which he showed what the Doctor's arguments looked like supposing they were applied to Christianity. For example, he took Dr. Schofield's remark: "I can't tell you the truth about Spiritism because it is not fully known. But we do know its horrible and disreputable history." "Suppose," said the speaker, "I am come to Croydon to condemn Christianity and the Churches, and said, 'I can't tell you the truth about Christianity; the truth is not yet fully known, especially the phenomena of the Day of Pentecost, but we do know that certain aspects in its history have been horrible. We know that Judas, the first Christian treasurer, was a betrayer and committed suicide, that Peter cursed and swore, that in the days of Paul Christians got drunk at the communion table, that the Roman Catholics killed half a million people and ran the Inquisition. Then we know that the asylums are full of people suffering from religious mania, due to horrible sermons, and only this week two clergymen committed suicide. Therefore Croydon people are warned not to go to the Church of England or to have anything to do with Christianity.' And what would be said if I came to Croydon and spoke like that? You would say that I was talking unadulterated piffle—a voice chimed in 'No'—but that I affirm is an exact parallel to Dr. Schofield's first point against Spiritualism." (Hear, hear, and applause.)

In the same manner, the speaker dealt with the allegation that Spiritualism was the enemy of truth, and he demonstrated by the experience of Savonarola, John Huss, Bunyan, Galileo, and Darwin it would be just as logical to argue that Christianity was the enemy of truth, and that people ought never to enter a Christian Church. Dr. Schofield's assertion that Spiritualism was of demoniacal origin, the Rev. Walter Wynn characterised as unutterable twaddle, and touching upon the opposition of orthodox Christianity to the Spiritualist movement, he declared: "A musty old trust deed of a Baptist Church is far more important than a lightning flash of truth by an Archangel from the throne of God," and he spoke vehemently against "the abusive and cruel libels on our faith by Baptists and Bible Students."

Dealing with Dr. Schofield's fourth point, that spirit communication has not been proved scientifically, "That gives us a direct issue," declared Mr. Wynn: "it goes to the heart of the problem, and when a man begins to talk sense we can deal with him. I affirm that communication with the dead has been proved scientifically, and I am going to prove it. (Loud applause.)

A QUESTION OF FACT.

Part of Mr. Wynn's proof consisted in confronting Dr. Schofield's statement with statements from distinguished scholars: Dr. Lyttelton, Professor Hare, of Philadelphia, Professor De Morgan, President of the Mathematical Society, Professor Mayo, of King's College, London, Professor Challis, of Cambridge, Professor Hyslop, Sir Wm. Crookes, Dr. Alfred Russel Wallace, Dr. Charles Richet, Professor Camille Flammarion, Sir Oliver Lodge, Sir Wm. Barrett, and Professor Crawford.

"This is a scientific problem," declared the speaker. "It's a question of science and fact, and not of theology or preconception or prejudice."

"It is a question of fact or no fact, and these gentlemen, after exact scientific examination, say, every one of them, that communication with the dead is a scientific reality. And who are you going to believe, them or Dr. Schofield?" (Hear, hear.) "The biggest sceptics and atheists," interpolated Mr. Wynn, "are among the most orthodox people in the most orthodox churches."

"Can we communicate with the dead?" proceeded the lecturer.

"I answer, Yes, and I should not dare, as a servant of Jesus Christ and as an evangelical preacher of the Gospel, to make that statement or to contradict such a statement unless I had gone into the facts."

"And if the Churches know nothing at all about the subject, let them have sense enough to keep quiet. We don't want ministers and deacons who have not studied the problem to go to a little Book and then think their heads are revolving lighthouses. (Hear, hear, and laughter.) These poor little people cuddling a Book under their arms think they know all about it."

A SPIRIT PHOTOGRAPH.

Mr. Wynn told how he obtained a spirit photograph of his elder brother, a Baptist minister who would have nothing to do with Spiritualism. He was disappointed with the portrait because there appeared to be only half the face, but when he showed it to his brother's family, they all exclaimed that the picture was exactly like he appeared just before he died. The speaker also narrated the details of the séance at Merthyr with the medium Evan Powell, whom he bound with a rope. He heard the voice of his son Rupert, who told him to look into a corner of the room. Obeying, Mr. Wynn saw a wonderful glow of light more beautiful than any colouring on earth, which became bigger and bigger.

Ten times he endeavoured to see above the light, and at last caught a glimpse of a figure and immediately cried, "Oh, Rupert, my boy." Instantly, however, the form disappeared.

A QUESTION AND ITS RESULT.

One question put by Rupert, however, made him think there was a mistake. His boy asked whether Phillips still attended Church. There was nobody named Phillips who had attended Mr. Wynn's Church, and he travelled from Merthyr to Chesham very despondent. However, he happened to ask one of his deacons if he could recollect a member named Phillips.

"And what did you say?" inquired Mr. Wynn, turning dramatically to one of three gentlemen occupying seats together on the platform.

The gentleman replied: I said, Do you mean Ralph Phillips, the boy who used to go to school with Rupert?

The same question was put to one of the other gentlemen, whose answer was that Ralph was one of Rupert's chums at the Bible Class!

"What has Dr. Schofield got to say to that? I have seen, spoken to, and touched my boy, and the theological inference is that the evil doctrines of the Church of Rome which consign people in their millions to a Hell of blazing torments are all lies. The inference is that there is no magical heaven in which we are going to play on harps, but the next life is a natural evolution of this one."

THE LUNACY MYTH.

Mr. Wynn also referred to the statement that the asylums were filled with people whose brains had been turned by Spiritualism. He gave the reasons why people were in asylums: Lust, drink, disappointment in love and religious mania. "And," emphasised the speaker, "for every Spiritualist who has madness, I promise Dr. Schofield to produce two Baptists! (Laughter.) I mean, I have never had a Church yet without a member who was mentally afflicted. I have two cases now."

To an inquirer who asked if Spiritualists acknowledged the authority of the Scriptures, or whether they degraded Christ to the level of a medium.

"There are some ignorant people among Spiritualists,"

answered Mr. Wynn; "who, goaded by the persecution from the churches, actually, I believe, hate the name of Christ. They have been driven by that persecution to take the most ridiculous views of Christ."

[We acknowledge our indebtedness to the "Croydon Times" and the "Croydon Advertiser" for portions of the above report.]

THE USE OF AUTO-SUGGESTION.

MR. ERNEST HUNT'S REPLY TO MR. STANLEY DE BRATH.

"Spiritual growth is no more possible by the auto-suggestions advocated in the form of goody-goody little books than for a man to raise himself by a pull on his braces. The spirit draws its strength from God; it must use that channel continuously and consciously."

—Stanley De Brath, in *LIGHT*, February 12th, 1921.

I find myself, as a rule, in such cordial agreement with Mr. Stanley De Brath that I feel moved, by contrast, to join issue with him over this somewhat sweeping condemnation of auto-suggestion. It would be a thousand pities for a subject of such intense practical importance to be discredited in the eyes of those who accept Mr. De Brath as one of the leading teachers of the day.

In Dr. Geley's book, "From the Unconscious to the Conscious," of which Mr. De Brath has furnished us with such a lucid translation, great stress is laid upon the unforgetting memory of the subconscious. On this fact auto-suggestion is based. An idea entertained in the mind is recorded; if it be reiterated and repeated, its record necessarily develops in depth and intensity; and, if the process be carried sufficiently far, such an idea must logically become the dominant idea. When it is the dominant idea it bespeaks the characteristic, and in appropriate circumstances will issue in action.

It is difficult to find a flaw in this as an argument. In practice it works as if it were true. As a general principle I am convinced that it is true. But how Mr. De Brath can liken this to a man raising himself by pulling at his braces I am at a loss to understand. The simile is picturesque, graphic, and perhaps amusing; but somehow it seems inapt.

I imagine that Mr. De Brath will concede the point that spiritual growth is only possible through the exercise of spiritual thought; but if so, why should it be rendered impossible because the particular thoughts may have been outlined in a "new form of goody-goody little book"?

Nobody has stated that auto-suggestion is, of itself, going to raise a man without his own efforts. I am in cordial agreement that the spirit draws its strength from God. But inasmuch as it is necessary for a man to fit himself to receive that strength, and to maintain a mental attitude in tune with the divine purposes, why should he not use auto-suggestion, thought-control, or any other means in order to assist him?

A helpful thought is a helpful thought whether it comes out of the Bible, whether it has the weight of centuries behind it and is translated from the original Greek, or whether it is extracted from a modern book, goody-goody or otherwise. A repeated and reiterated thought of such a type is an asset in the mind and in the character; and this auto-suggestion, which is so derided, is simply a method of harnessing and directing the thoughts and actions to finer ends. My personal view is that spiritual growth without this, or some other method of thought direction, is impossible.

If one end of these illustrative braces were hitched on to something secure it is even possible that a man might pull himself up by them.

ANSWERS TO CORRESPONDENTS.

H. K. M.—We regret you are disappointed with the answer. We will make another effort and deal with it as a general question in another part of *LIGHT*.

V. A. F.—We have dealt with some of your questions in "Questions and Answers." They suggest that you have not yet grasped the fact that you are dealing with a mode of being which does not exactly conform to physical laws. A little more study would remove some of your difficulties. Meantime, in regard to your last question as to forms in the spirit world, we would point out that we do not yet know all the infinite variety of forms in the physical world.

M. B. J.—The lines, Dr. Powell tells us, are by Alice Meynell, and appeared in the "Fortnightly" about twenty years ago.

F. BRISCOE.—Some books of automatic writing are very "inferior Dosset," as Mr. Butterwick would say, but there is apparently a demand for such books or they would not be published. Until there is a higher standard of evidential quality and general excellence we must bear with inferiority.

THE HIDDEN LIFE OF SLEEP.

"I have an exposition of sleep come upon me."
—"*MIDSUMMER NIGHT'S DREAM*."

LIGHT referred briefly last week to the address on "Life in Sleep," by Mrs. Yates, of the Theosophical Society (p. 174).

It is a subject fertile of interest, but one which yet needs to be approached carefully, so much of its material is unverifiable and so much related as dream experience having no apparent basis in incarnate experience.

A favourite story told by a distinguished minister who occasionally spoke at Spiritualistic meetings related to the fact that in dreams he carried on an argument with people whose retorts were so original and unexpected that he was convinced they could not have been originated by himself—therefore, they must have been real personages, and not dream creations. One saw the possibility, but disputed the conclusion. Our minds hold so many surprising possibilities, and we need more positive evidence than our clerical friend found sufficient.

We have gained such evidence, as Mrs. Yates clearly showed, of real activity during sleep. That evidence is growing all the time, and we learn how the soul in the night season goes forth on many errands—to heal or to be healed, to give or gain instruction, and to engage in many other kinds of activity either as benefactor or beneficiary—blessing or blessed.

It is the Romance of Reality. In the future the story will be told in great books. Life will have a new, or rather newly recognised, arena, and the drama will be gradually shifted from the sad and sometimes rather sordid levels of physical action to the superphysical with its greater freedom and greater beauty.

We shall move towards it through much of crudity and error and illusion, which must be cleared aside by careful and critical methods, until we stand on a perfectly tested groundwork of facts rather than the multitude of speculations and theories which are so often put forward as actual certainties. It is a new Land of Promise, howbeit the sleep life at best represents but the Hinterland—the border region between the two worlds of normal activity—the actual physical world, the actual spiritual one. But it may be and is none-the-less a region of inspiration, consolation, and beneficence from which the spirit may gain nightly strength for the daily ordeal.

Here is a theme for the thinker, the poet, and—in a measure—for the scientist. May we hear more of it!

D. G.

PEPYS AND PSYCHIC PHENOMENA.

We once in an article in this journal, "The Later Pepys," gave an imaginary diary extract describing the spirit of Pepys and its return to earth. At that time we had no idea that Pepys, in his earth life, had even the remotest notion of supernormal phenomena. Lately we came across the following copy of a letter from John Gibbon to Samuel Pepys quoted by Rev. John Smith in his "Life and Correspondence of Pepys," Vol. I., p. 169:—

"Sir,—A gentlewoman of my acquaintance told me she had it for a great certainty from the family of the Montagues, that as you were one night playing late upon some musical instrument, together with your friends, there suddenly appeared a human feminine shape and vanished, and after that continued.

"Walking in the garden, you espied the appearing person, demanded of her if, at such a time, she was not in such a place. She answered no; but she dreamed she was, and heard excellent music. Sir, satisfaction is to you my humble request. And if it be so, it confirms the opinions of the ancient Romans concerning their genii, and confutes those of the Sadducees and Epicures (*sic*).—Sir, your most humble servant,

"JOHN GIBBON."

We do not know whether Pepys ever satisfied the curiosity of his correspondent.

A SCEPTIC CONVERTED.—It is well known that Dr. Hodgson, Secretary of the American Society for Psychical Research, first visited Mrs. Piper with the intention of exposing the falsity of her claims to mediumistic powers, and that he was transformed from a sceptic to an ardent convert to the reality of psychic phenomena and the possibility of communication by his conversations with the discarnate spirit of his friend George Pelham. These communications in Mr. Pelham's own voice speaking through Mrs. Piper's entranced organism, were of such startling naturalness and proffered such indubitable evidence of his identity, that they not only served to convert Dr. Hodgson, but remain as classic evidence of the power of the discarnate spirit to speak through borrowed vocal organs. They may be compared in their evidentiality with the records of Sir William Crookes in regard to the phenomena of materialisation.—From "A Cloud of Witnesses," by ANNA DE KOVEN.

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THE CONSOLATIONS OF THE SPIRIT.

Into a world in which the old material supports are breaking down comes the message of the new Spiritual Order. It was inevitable, for life everywhere is full of compensations. It works as a famous novelist once remarked, "on a compensation balance."

Privation has come for many of us—material comforts are hard to come at. The world made too much of them while they were abundant. The feast of the body made a famine for the soul. There will be those who will see in the reverse of this condition but poor consolation. Quite naturally, because the soul for them had become a mere phantom, a shadow—if its existence were recognised at all. They will scornfully denounce "sentiment" and "romance," they will tell us that "a grain of fact is worth a ton of theory." Just so, but let us pause to examine the meaning of these glib phrases.

In the old days before the war there was a doctrine that you should get all you could out of mortal life because (so the saying ran) "you will be dead a long time." What was that opinion in the light of our spiritual revelation to-day?

It was *sentiment*—and false sentiment at that.

Then there was a doctrine preached by certain poets and philosophers. It was that matter was everything. It held all that there was or could be in life of joy, and beauty, and achievement. One poet, whose name many will remember, died by suicide after defiantly proclaiming the idea.

What was that? That was *Romance*, and false Romance after all.

Many thousands accepted these doctrines and lived their lives in conscious or unconscious recognition of them. That is to say that they lived on a Theory, and the theory has broken down. It has broken down because the idea of a Spiritual Universe which is now coming into life has brought with it a "grain of fact," which enables us completely to reverse the position of affairs, and retort the phrases upon those who use them.

It is the materialistic mind, and not the spiritualist one that is really the victim of sentiment, of romantic speculation, of theory.

We have certain facts—some of them admittedly rather in the stage of raw material, unshapely; here and there, it may be, a little unlovely; but they are facts, and they make the materialistic theory look very blank and inadequate.

We have begun to build on these facts, and gather our experiences from them. They have given us hints and clues. They have opened the door of our minds to new vistas of life. They have shown us that material things, important as they are, are not all-important. They have shown us that our true lives are not of the body, and not dependent on bodily satisfactions. They have rather reversed the idea—it was a delusion—of what is substantial and what is not. They have shown us that the figments and shadows and phantoms belong to the material order and not to the spiritual one. "Everything passes, everything perishes, everything pulls," said a French wit, summing up the only world he knew—the world of the senses. That, indeed, is the "shadow-world," and that is the only verdict to be passed upon it by those for whom it is

not informed and illuminated by the life and light that come from the spiritual world—the world of Reality. For the troubled and distraught souls in this wintry darkness it holds comfort, and courage and consolation. It is the world from which Jesus drew His teaching, and of which He spoke, how truly only now are we able to realise. It holds food for the famishing soul, light for those in darkness, and new life for those who have found the resources of the life of the flesh at their bitter end.

THE RETURN OF SIR ARTHUR CONAN DOYLE.

By the time these lines appear Sir Arthur Conan Doyle and his party will have returned home, after fulfilling a mission of service to humanity as splendid in conception as it has been rich and successful in its results.

As already announced, Sir Arthur intends to deliver three lectures in the large Queen's Hall on the evenings of April 11th, 12th and 15th under the general title, "Death and the Hereafter; or the New Revelation," the individual lectures being: (1) "The Human Argument"; (2) "The Religious Argument"; (3) "Summary and General Conclusions."

Very naturally his innumerable friends and admirers have desired to signalise Sir Arthur's return by some public demonstration, but there is also a feeling that after his long and arduous work at the Antipodes he should be allowed a period of quiet to rest and recuperate in preparation for a fresh outburst of activity. He is bound to be engaged, on his return home, by a host of visitors and an immense budget of letters, to say nothing of the mass of other business needing his personal attention. In these circumstances we thought it wiser to project nothing in the way of a public reception, until we had an opportunity to consult his own wishes in the matter, and we find that he has decided against any public reception for the present, although recognising with the warmest appreciation the spirit of gratitude and admiration for his work which prompted the proposal.

Doubtless there will be occasions in the near future which may be appropriately taken to recognise in a public way the devoted services to our movement and to the world at large rendered by Sir Arthur and Lady Conan Doyle.

THE NATURE OF THE ETHER.

"Lieutenant-Colonel" writes:—

May I refer to the question which I put to Mr. Hooper at the close of his very interesting lecture on the Einstein Theory. "If Ether were atomic, what substance contained the atoms and filled the interstices?" It was inopportune to stress this point at the time, but the importance of the subject must be my excuse for drawing further attention to it.

If Ether is the material ultimate of matter, it certainly cannot be a homogeneous, elastic substance, for the two terms are contradictory, and with all due respect to certain scientists, a truly homogeneous substance would not vary, as implied by elasticity, for it would cease to be homogeneous. Also, if homogeneous it must be of absolute density, and nothing could move in it, but only with it—that is to say, in the same direction and at the same speed. We know that this is not so, therefore Ether cannot be the above. But Ether cannot be atomic, if it is the material ultimate, for the interstices between the atoms must be filled by something. It cannot be nothing, for absolute nothingness is an impossibility, finality, a boundary to infinity, in one direction. The atomic assumption, therefore, assumes an ultimate beyond the ultimate, containing it and filling the interspace. But as matter must be either atomic or non-atomic, the deduction is obvious, Ether must be non-material, and not subject to material laws.

I would suggest that mind (spirit) cannot apparently act directly on matter, but it can act on the non-material, producing the electron, which is not formed by electricity as often incorrectly stated, but is electricity, the basis of all force and matter, and consequently subject to the laws of matter; ergo, Ether is non-material, but the electron is material.

Ex nihilo nihil fit. Ether is not nothing; it is substance beyond the boundary of material laws, and consequently beyond our perception.

Referring to another part of Mr. Hooper's lecture, the great dual balance of Attraction (Gravity) and Repulsion (Centrifugal Action), may I suggest another version: Gravity—the inherent tendency of matter to unity, and Energy (the perceptible evidence of Spirit)—the influence operating for diversity.

In a letter accompanying the above our correspondent notes that Sir Ernest Rutherford has just informed the Royal Institution that electricity is atomic.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle has reached Paris, on his return journey from Australia, and will remain there for a few days before coming to England.

On Palm Sunday evening, at Steinway Hall, Dr. Ellis Powell will speak on the Secret of the Holy Eucharist. He will endeavour to elucidate the nature and operation of the Sacrament, confirming his reasoning by means of the definite and conclusive pronouncement, in occult form, bequeathed by Christ Himself.

Mr. A. Vout Peters is making a short tour in Denmark and Norway, in which latter country he will open up new centres of psychic work.

It might have been supposed that Einstein was caviare to the general, but Mr. W. G. Hooper's address on "The Einstein Theory and Psychic Science" before the members of the L.S.A. on Thursday, March 10th, a report of which appears elsewhere in this issue, was listened to by a large audience with the keenest interest.

"The world as it is and as it might be" was the subject of an address delivered to the Birmingham Guild of Undergraduates on March 8th by Sir Oliver Lodge, who is warden of the guild. In what he termed a "prelude perhaps appropriate to the times," Sir Oliver said we lived in strenuous days. The state of the world was not satisfactory. The task of seeing it through and setting it right must fall largely upon the present generation.

Sir Oliver devoted himself principally (says the "Birmingham Post") to "the world as it is," remarking that when he looked around on the universe he was continually impressed with two things—the persistence of existence and the infinitude of time. After a reference to the advent of life on the earth, he said people often asked if the planets were inhabited. He believed they were capable of habitation, and that many of them were inhabited.

They should not be discouraged, he proceeded, by the fact that the condition of the world to-day was unsatisfactory. We were such recent comers on the earth that it was unlikely we had attained to anything like perfection yet. We might be on the way towards it, but we were a long way from it. There was a struggle, but the struggle was conducive to development. So we need not be depressed. All this gave an opportunity for spiritual development. Man had already shown what he could be; already the human race had produced Plato, Newton, and Shakespeare. What we had to do was to raise the average standard; the peaks of the race would then be higher than we could now imagine. He did not see what was to prevent the average standard rising nearer to the peaks. The omens were favourable. In our hands it rested, and this must be part of the destiny of man. We had risen to consciousness; our privilege was to help and guide, and that of itself was a sufficient reward. The soul had an innate nobility; an infinite destiny lay before it which it could work for and achieve.

In the course of the "pulpit dialogue" at St. Paul's, Covent Garden, reference to which was made in our columns last week, Canon Adesley argued that a great number of Spiritualistic messages were due to telepathy. The Rev. Clarence May, of St. Thomas's, Regent-street, replied that there were cases which this explanation would not meet, and related the following incident.

He said: "Exactly a year ago, in the early morning, I went into St. Thomas's to celebrate. As I began to walk up the church on my way to the sacristy I saw a figure kneeling before the altar in the side chapel, to the right. The figure appeared to be in a cassock. I was not particularly surprised. I supposed that this was, very possibly, a priest who had formerly been connected with the church. I rather expected that he would offer to serve my Mass. I passed the central aisle and turned to the left to go up to the sacristy to get on my vestments. As I did so, the figure rose from the side altar, passed in front of the high altar, bowed, and disappeared in the direction of the sacristy. When I got to the sacristy there was nobody there. The door was locked. There was no possible way by which any living man could have escaped from the church or could have avoided meeting me. I noticed that the figure limped as it passed before the high altar. The late rector, Mr. Bainbrigg, had lumbago, and limped slightly."

The Bishop of Southwark (Dr. C. F. Garbett) had something to say about Spiritualism in a sermon he preached at St. Michael's, Cornhill, on March 9th, taking for his text, "If a man die, shall he live again?"

Prefacing his remarks with the statement that many people were at present taking an interest in Spiritualism who never before thought of anything beyond earthly life, he added that it was impossible to regard Spiritualism as confined to a few fanatical people.

The Bishop instanced the fact that now and again a man would take a pencil and write thoughts which did not seem to be his. He would at once say, genuinely believing what he said to be true, that they were spirit messages from "Beyond the Veil." He was bound to say that, when all that could be said against Spiritualism had been said, there remained a residue which could only be accounted for at the present time by the hypothesis that there was some communication with those who were not of this world. That was only a hypothesis which might be disproved. There was a strong case for investigation; but, said the speaker, it must be an investigation by competent people. He deprecated what he termed "dabbling in Spiritualism."

In the "Occult Review" for March a correspondent relates a good story of a child's clairvoyance and clair-audience. A little girl aged five went, with her father, mother and brother, to see the flowers on the newly-made grave of her grandmother's devoted maid, and lingering a moment after they had left, troubled her parents on joining them by remaining silent and distraught, till late in the evening, when being asked what was the matter, refused to give any reason, and unlike herself cried hysterically. Later, when saying good-night to her mother, she said, "Mummie, I must tell you, when I was looking at the dillies (flowers) this afternoon, I saw Mitchell (the maid), but another Mitchell. She was all in white, and had no hat on, and she said, 'Tell Grannie I am coming to-night to speak to her.'"

The correspondent proceeds: "The child's grandmother has been an automatic writer for some years, a fact well known to her departed maid, and she had been told she was being cared for and helped in the new life, but had had no direct message from her up to that time. On hearing of the child's experience, she tried and succeeded in getting into touch with her maid, and was comforted to learn from her of her continued love and devotion to her mistress, and her gratitude for all the care and attention she received during her illness, adding, 'I showed myself to the child in the place where you had me laid.'"

The Bishop of London, in a sermon at St. Olave's, the old City church, on March 10th, told a touching story of a young Girl Guide's death vision. He said (as reported in the "Daily Chronicle") that the girl was the idol of the Guides in the town in which she lived. She had always been haunted by the fear of death, and when it came to her, at the age of 22, she sat up in bed, stretched out her hands, exclaimed "How lovely!" and died. There was no doubt, said the Bishop, that the Great Companion, who had been with her through life, had suddenly appeared to her, and was now showing her all the glories of His heavenly home. She had walked with God.

Newspapers throughout the country have given publicity to efforts on the part of psychic researchers in Nottingham to solve the mystery of the "ghost" at Nottingham Castle, in the dungeon of which a séance was recently held.

This event has evoked a spasm of ire in the leading columns of the "Pall Mall Gazette," the newspaper which so recently devoted great space to a discussion on Spiritualism. Our contemporary writes: "Is it not a sign and a symbol of the wave of credulous stupidity that is sweeping over the country? Day by day Spiritualist nonsense has been poured out in a continuous stream and swallowed greedily by a gaping public. Upon this outbreak of folly a curb has to be set or there will be a moral and intellectual debasement which will affect the national character for years." This comes strangely from a journal of which Mr. Stead was once Editor. It reads like the fulminations of fifty years ago.

Dr. Ellis Powell in the last issue of the "National News" (March 13th) continues his remarks on psychometry, and gives particulars of another case in which thoroughly evidential details, afterwards corroborated, were supplied. Dr. Powell now makes public the fact that these splendid tests were obtained through the mediumship of Mrs. Warren Elliott, better known to us as Miss Violet Ortner.

The article to be sensed belonged to a dog, and a very good description of the animal was given, together with an account of those in whose surroundings it had lived. Dr. Powell writes: "I have known animals to materialise in the séance room. They were not visible, but the patter of their feet could be distinctly heard, and by permission of the control they have been stroked by the sitters. As for their being clairvoyantly seen, that is not at all an unusual occurrence."

FROM A CLERGYMAN'S NOTE-BOOK.

AN INITIAL EXPERIENCE IN PSYCHIC PHENOMENA.

It is only reasonable to expect that a parish priest of thirty years' standing, who has kept eyes and ears open, and tried to win the confidence of parishioners, should have found many opportunities of observing the presence and effect of psychic power amid the regular currents of human life. One of these happened soon after my interest in psychic research had been aroused.

I was spending the evening with a parishioner who, I believed, had some knowledge of Spiritualism, and after a while the conversation turned in that direction. We had discussed the subject for a time when I remarked, "If Spiritualism has something more attractive to offer us than the athletics of chairs and tables, if it has, for example, something to tell us of the future life, I should welcome an opportunity of investigating its claims." It was a winter evening and my host and I were seated on either side of the fire. I noticed that he seemed to go into a kind of doze, and thought he was in for forty winks, but in a few seconds he apparently woke up, and said, "Would you object to come to my room?" I replied, "Certainly not," but I had not the faintest idea what he meant by his room. We went to a part of the house in which I had never been before, to a small room plainly, but comfortably, furnished and well lighted. My host placed two chairs near the fire, and a small table between them, and invited me to occupy the one, while he took the other. We put our hands very lightly on the table—I did exactly as I was told, and closely watched results, though somewhat conscious of my clerical coat and collar, but I had put my hand to the plough, and there was to be no looking back for the present.

I soon became aware that there was something different about that room from other rooms; but I had no fear or apprehension, and simply wondered what was going to happen. In two or three minutes the table began to quiver and rock gently, and eventually tipped itself over against my host's waistcoat. The drowsy condition again came over him, and in a moment or so he began to speak, but it was not exactly his voice or usual manner of speech. That evening I listened to three excellent addresses, and one was especially so. They were all beyond the normal ability of my host, and averaged about ten minutes each. The proceedings closed with a personal address to myself explaining that what had taken place had been arranged for my benefit, to show me that there was much more in Spiritualism than I had hitherto thought, and that if I would take the matter up and study it seriously I should have ample evidence of the fact. I was then allowed to ask several questions, all of which were answered in the same way. Eventually my host became his normal self again, and the table resumed its normal position.

I went home that night full of thought and I have thought much upon the matter since. Had conditions been different my natural scepticism might have prevailed, but as it was, all the usual objections had been anticipated, and had to be ruled out in every direction. I was never more acute or on the alert in my life. I had seen strange things that day, and felt confident that I stood at the entrance of new avenues of thought and experience hitherto unknown to me. Of these I hope to tell more later on.

R.

"THE TRUE NATURE OF SPIRIT LIFE."

The Rev. Ellis G. Roberts writes:—

Mr. Constable (page 149) has to a certain extent misunderstood my intention in writing the article to which he refers. In reading this over when it appeared I noticed a little ambiguity which it was too late to correct. But I do not regret the ambiguity since it has called forth a contribution from Mr. Constable on a matter of the profoundest interest, and this may possibly elicit others. Should any such discussion arise it would necessarily enter into matters as to which I am not entitled to offer an opinion.

My article was intended simply as a protest against the unfairness of certain clerical opponents. They consider that any stick is good enough to use in the castigation of the Spiritualist. It is, for example, fashionable among the more advanced of these opponents to denounce Sir Oliver Lodge and others for holding "materialistic conceptions" of a future life. Such denunciations do not come with good grace from gentlemen who have accepted high office in the Church, and in doing so committed themselves to an "unfeigned belief" in the Creeds and Articles which I mentioned. According to my standard of equity such conduct is unfair, and I am sure it is impolitic. Let them first cast the beam out of their eyes and then—

My reference to the "bankruptcy of human hope" was irony pure and simple," but not, I think, undeserved by the Canon.

The index of LIGHT for 1920 is now ready, and can be obtained at this office, price 6d. post free.

NATURE, MIRACLES AND MIND.

Mr. Stanley De Brath some time ago referred to Dean Inge's conviction that "miracles must be relegated to the sphere of pious opinion." And yet the Dean seems quite willing to hold on to the broken spar, while at the same time half leaning to the general scientific view which considers miracles a most unsatisfactory creed, as they thwart or obstruct the uniformity of Nature. But is Nature, after all, so uniform and precise in all its workings? In his presidential address on "Continuity" to the British Association (page 29), Sir Oliver Lodge says that "undoubtedly continuity is the backbone of evolution, as taught by all biologists." Yet he affirms that "so far from Nature not making jumps, it becomes doubtful if she does anything else. Her hitherto placid course, more closely examined, is beginning to look like a kind of steeplechase." So our faith, and even intellect (this limited part of our conscious knowledge) need not become shipwrecked on the rock of "missing links." Sir Oliver Lodge, at least, is convinced that continuity proceeds apart from a strict uniformity of method or plan.

In the Vale Owen script ("The Highlands of Heaven," p. 93) Zabbiel tells us that creative plans were (and possibly are now) drawn up by Great Intelligences, but that these plans were not always of "absolute perfection," yet sufficiently so to receive the imprimatur of the All Father, Whose Divine Mind pronounced a general approval—"very good," as given in the Bible—and allowed them to pass. The not quite perfect work (or imperfect calculations), however, made by these Great Angelic Biologists did not always work out satisfactorily in the varying grades of spirit, and could not be altogether controlled "because the ordering of the universe was very great and wide in extent." Imperfections became magnified, while the real initial good was obscured to lower minds. This explains much, and may throw some light on Sir Oliver Lodge's "jumps." It also confirms what John Stuart Mill has said—that "if God is all good, He is not all powerful." Just so. God is not omnipotent in the way we have been led to suppose. He is omnipotent only in a co-operative sense, and is "a Unity co-operatively expressed," as A. J. Davis puts it. The Absolute is dependent on Cosmic co-operation, and on all the degrees of angels and archangels, and even man. It is all a wonderful and immensely big thing, this living Cosmic Mechanism, directed, kept in order by hierarchies of beings possessing higher and ever higher minds in the Beyond, all passing down knowledge for the guidance of those coming on and up from below.

We are never left alone, but are under a constant supervision by the great creative lords, and their agents. Kingsley said, "the Great Mother helps us to grow ourselves." Yes. To a certain extent we are controlled, and to a certain extent we are uncontrolled, so that Darwin was partly right in his theory of Natural Selection. We choose instinctively by means of that gift of "directive life" working within and through our microcosm, from out our plane of things, and we are guided to choose from a higher plane, and so get lifted up out of the otherwise confined rut.

The superior physical mechanism of the human allows of reason and intellect, as well as love, to guide us. We can analyse, sympathise, compare, calculate results, and so on, and gain experience, which will send us forward and upward. The simpler and unfinished mechanism of the lower animals forbids this kind of self-guidance, which is needed on the more complex planes of life.

Whether we will or no, we are either co-operating with the Great Hierarchy of minds above, or we are negators of these minds, each in his own small way. There is still hope of Mr. McCabe's ascension to a higher plane of thought.

In "Mind and Matter" Sir Oliver Lodge quotes the following from an article written by him:—"There remains the great question whether this mechanical evolution of the universe needed intelligent control, and whether the mind of man stands out as imperishable amidst the wreck of worlds. These constitute the serious controversy of our times in the region of cosmic philosophy or science. These are the rocks which will divide the stream of higher scientific thought for long years to come. To many of us it seems that a concentration on these issues is as much to be desired as sympathy and mutual appreciation."

In his book, "Twelve Years in a Monastery" (p. 64), Mr. McCabe uses this phrase: "As far as mere reasoning will avail," which would seem to imply that he is ready to admit the fact that human reasoning, or "mortal mind," has its limitations.

F. H.

"SOLAR INFLUENCES," by Caxton Hall (Page and Co., Blackpool, 1/-), is a little book at the commencement of which the reader will find a sun-table indicating the name of the sign of the Zodiac in which the sun was on his birth date. He is then recommended to turn to those paragraphs in the book dealing with the character, habits, temperament, occupation, health, etc., which come under the name of that sign. Such a method seems to have only a very general application, for, from the astrological point of view, there must be many cross-influences of modifying factors. However, many readers will find the book interesting in studying themselves and their friends.

THE EQUIPMENT FOR PSYCHIC RESEARCH.

Mr. W. Whately Smith, Editor of the "Psychic Research Quarterly," writes:—

I must thank you for the friendly references to my notes on the proper equipment for Psychic Research, which appeared in your issue of March 5th.

Your summary perfectly represents my views with regard to "physical" phenomena, but I think that you have misunderstood me in the matter of those strictly psychical or psychological phenomena from which the evidence for survival is derived. This matter of survival is, as you rightly imply, the most important problem in psychical research, and I wholly agree with you that when we are studying automatic speech or writing obtained from reputable sources we may safely dispense with that knowledge of fraudulent methods and the like which is essential in other cases.

But it is just here—as I hoped I had made clear—that psychological difficulties come in. Our problem is to decide whether certain *prima facie* evidential matter really emanates from its ostensible source (from a discarnate intelligence in fact), or whether it may possibly be due to some concatenation of obscure mental processes in the living. I do not see how we can hope to do this without a thorough knowledge of the human mind and how it works. Surely you would not maintain that this can be supplied, or its deficiency made good, by "common sense"?

This phrase—"common sense"—is, I feel, very dangerous: we all think we know what we mean by it, but it is not at all easy to define exactly. I shall not attempt to do so here, but it seems pretty clear that—on any reasonable definition—it is not "common sense" to ignore any evidence relevant to a problem, and psychological research into the phenomena of alternating personalities, trance states, suggestion, and the symbolic fulfilment of repressed desires in hysteria, is certainly relevant to the problem of mediumship.

Let us have "common sense" by all means—with the emphasis on "sense"—but do not let us pretend that it is a sort of mystical gift which will enable us to dispense with close study of difficult problems. Every sane man will agree with this: the point which I, as a psychologist, wish to make is that the human mind is capable, on occasion, of such astounding performances of one kind and another that it is very rash to accept the *prima facie* interpretation of an apparently "supernormal" phenomenon until we have exhausted all possible "normal" explanations in terms of obscure, but still mundane, mental processes. And this we can only do by detailed study.

TELEPATHY BETWEEN MAN AND ANIMALS.

Mr. F. W. Percival writes:—

There are a few cases recorded on really good authority of telepathic communication between dogs and human beings, but I know of no instance in which a horse has been the agent and a man the percipient. The following case may, therefore, be of interest to many of your readers, and especially to those who are lovers of animals. I take it from Mr. Everard Calthrop's latest work, "The Horse as Comrade and Friend," which was published last year by Hutchinson and Co. Mr. Calthrop is a well-known breeder of horses, and he owned a mare named Windermere, to which he was very much attached, while she, on her part, developed an intensity of affection for him which was quite pathetic. She was drowned in a pond near Mr. Calthrop's house, and his account of what occurred at the time of her death is as follows:—

"In the early morning of March 18th, 1913, at 3.20 a.m., I was awakened from the most dense sleep, not by any noise or neighing, but by a call conveyed to me—I know not how—from Windermere. I could hear nothing—not a sound outside, although it was a perfectly still night—but as I became fully conscious I *felt* the call in my brain and nerves, and I knew that Windermere was in direct extremity and was entreating me to come instantly to her aid. I threw a coat over my pyjamas, pulled on my boots, and ran across the garden for all I was worth. There was no cry, but in some extraordinary way I could tell exactly from what direction this soundless S.O.S. call was coming, although it was perceptibly feebler than when it awoke me. As soon as I left the house I realised to my horror that the call came from the direction of the pond. I ran on, but the S.O.S. became fainter and fainter, and had ceased altogether before I could get to the pond. As I came near I could just make out the surface of the water covered with ripples, which had not yet subsided, and in the centre a dark mass silhouetted against the reflection of the dim light of the sky. I knew that it was the body of poor Windermere, and that she was dead."

It will be noted that Mr. Calthrop is our sole authority for his own experience, but the three canons of evidence in the case of telepathy laid down by Mr. Myers (see "Human Personality," Vol. I., p. 638) are satisfied:—(1) That the agent has had an unusual experience—say, has died. (2) That the percipient has had an unusual experience, including a certain impression of the agent. (3) That the two events coincided in time.

THE PHENOMENA OF HAUNTING.

PROFESSOR BOZZANO'S NEW BOOK.

REVIEWED BY STANLEY DE BRATH.

"Les Phénomènes de Hantise" (Haunting), par E. BOZZANO. Traduit de l'italien (en français) par C. de Vesme. Preface by Dr. J. Maxwell. (Alcan, Paris, 10fr.)

The long and patient labours of the Society for Psychical Research are now bearing fruit. It is, however, to some extent a matter of regret that so much of these fruits should be garnered abroad; it is too often the fate of English discoveries and inventions. Hale in 1727, and Priestley in 1774, discovered oxygen; but it was reserved to the genius of Lavoisier to make it the key to a system that has remained to this day. Faraday discovered the principle of the electric generator, but Gramme started the industry that has sprung from it. The coal-tar industry in Germany is another case in point. The material synthesised by Prof. Bozzano is very largely taken from the Proceedings of the S.P.R.; usually classed as "hallucinations," "phantasms of the living," and telepathic occurrences. His survey is wide, and includes some recent quotations from LIGHT (1915).

He has collected 532 cases which he considers sufficiently substantiated. Of these, 491 are more connected with houses than with persons, and 41 with localities. By another classification 374 are telepathic and subjective, including as telepathic those from discarnate minds (which he considers proved), and 158 are objective, of the poltergeist type; though he notices that each kind seldom quite excludes the other. Of this total only a selection of typical cases is given, but the book is far more than a collection of such happenings; it is a criticism of the theories of d'Assier, Podmore, Myers, and others in the light of facts selected to give fair examples of all the various phenomena without eliminating any which can be called well-substantiated, either by the direct testimony of several eyewitnesses, or by the number of parallel cases in which cumulative evidence fairly balances inadequate documentation.

Analysing the examples given in each class, he observes that those which are *mainly* subjective persist for long periods, generally coincide with a death in the haunted place, and are marked by phantom appearances; while those which are *mainly* objective are short in duration, rarely are connected with a death, are scarcely ever associated with phantasms, and are generally found to be connected with the presence of a "psychic," and probably always are so if we could get at the facts. He concludes that it is impossible to evade the inference from obvious *intention* in the vast majority of cases that the factor common to all of them is discarnate agency; yet this does not involve the supposition that the phantasmic appearances or the physical phenomena produced represent the actual Self of the personality that is nevertheless their prime cause. The one class indicates (on the whole and with certain exceptions), the discarnate mind acting through the psychometric or telepathic faculties of a percipient, and the other the same mind using the unconsciously exteriorised power of some person present. He traces a gradation of the phenomena up from the deliberately willed phantasmal appearance of one living person to another (which is conclusive on the possibility of a transmitted image, however rare it may be), through death-bed telepathy prolonged to post-mortem experiences, up to long-continued "hauntings" properly so called, in which latter he perceives some characteristic dominant idea (such as revenge, sense of injury, grief, avarice, wrong done, etc.), as primary cause. He regards the monotonous repetition of some one incident representing a single idea as probably due to a limitation of power to the production of that one effect and no other—the discarnate intelligence taking the line of least resistance among possible phenomena—and he points out that this method, crude and even vulgar as it may be, does in fact often succeed in the end presumably desired; and in other cases does result in awaking the belief in supersensuous realities.

An explanation of the long continuance of such single manifestations may perhaps be that Time in one sense of the word does not exist to the discarnate, the continuance of the manifestation depending on continuance of a *state*.

The chief conclusion in the book is that the spiritist hypothesis, under the two forms of telepathic transmission between discarnate and incarnate minds, on the one hand, and manifestation of the former through emission of telekinetic power from a medium on the other, are alone equal to explain the great bulk of the facts, though telepathy from the living, psychometry, and animism may be supplementary in some cases (p. 309).

The conclusion differs but little from that which most Spiritualists have come to from personal experience, and cannot be said greatly to advance our knowledge. The synthesis is, however, valuable as showing that critical observers are more and more driven by purely scientific inferences to conclude that the phenomena do prove survival, even though a very limited part of the personality may be able to manifest itself. The book ought to have an index. It deserves an English version.

PROBLEMS OF PSYCHIC PHOTOGRAPHY.

NO. 2.—THE BUSH CASE.

In presenting this case to our readers, in the hope that they may solve the problem we are about to set forth, we are confronted at the outset with a difficulty, as Mr. Bush, one of the principals in this case, has already prejudged it.

Our attention was first called to this problem through a pamphlet published by a Mr. Edward Bush, who is a member of the Society for Psychical Research, entitled, "Spirit Photography Exposed." This pamphlet of some forty pages has been widely sold at the price of 1/6, and contains an advertisement offering the public a complete outfit for producing "extras" and "psychographs" at the price of 21/- . From time to time we have of course seen many pamphlets of this character, but the fact that Mr. Bush was a member of the S.P.R., qualified him at once as an investigator into psychical research, and therefore claimed our serious attention. Some correspondence has already passed between us and Mr. Bush, who has courteously offered us every facility for laying his case before our readers. The reproductions of photographs that we will give in the course of this article are in each case from the originals, which have not been retouched or amplified by us in any way in the process of block-making or otherwise.

We will now endeavour to give the facts of the case, and in the first place we will deal with the viewpoint and statements of Mr. Bush. In a letter from him to us we read the following: "I may say that I visited Mr. Hope with a strong desire that I might meet genuine phenomena, and as a sensitive Mr. Hope must have felt that I was an honest seeker for truth." The above statement from Mr. Bush we must ask our readers to bear in mind throughout their perusal of this interesting case. We now give the following series of incidents which we have taken word for word from Mr. Bush's pamphlet, "Spirit Photography Exposed."

I wrote Mr. Hope, of Crewe, on February 21st, 1920, asking for a sitting for Spirit photography.

I enclosed with the letter a little photo of Mr. Vaudrenil, my son-in-law, who was staying with us at Wakefield.

The following words were written on the back of the photo:—

"Tell Dad, if anything happens to me, I will try and let him have a Spirit photo. Tell him to shout up to let me know where he goes to.—John Ackroyd."

Instead of signing my own name at the end of my letter to Mr. Hope, I signed the assumed name—D. Wood.

It will be noticed that for some reason which Mr. Bush has not made very clear, he adopted the *nom de plume* of "D. Wood," and at the same time sent Mr. Hope a photograph with a statement written on the back of it that would lead everyone to suppose that the portrait was that of someone who had passed beyond the veil. Mr. Hope, on returning the photograph to Mr. Bush, replied as follows:—

"Dear Mr. Wood,

"In answer to your letter, we are quite willing to give you a sitting and to do what we can for you.

"You ask what our fees are, and say you don't want to pay an exorbitant fee. As a matter of fact, we have no fees and never had; we never charged one penny in our lives for any sitting. We do this sort of thing because we love the work, and not to make our living with it. Now, I am sorry you sent along the photo of the one you would like to get an 'extra' of, because if he happens to come on the plate, the people would think it had been exposed, but still, if you wish to come and try, you may do so, and also you may bring your own plates, but if you do, we stipulate that they must be brought in an unopened packet, just as bought from the shop. We use 1-plate Sovereign or Imperial brand.

"Now, as to time, we have the 10th of March, at half-past two, we can offer you.

"Kindly let us know if coming as early as possible.

—Yours respectfully,

To continue Mr. Bush's story:—

Being unable to visit Crewe, on March 10th I did so on March 21st, 1920.

Notwithstanding the ugly fact that the "spirit

guides" had failed to inform the Circle of my real name, the name of Mr. Vaudrenil, the fact that he was still in the flesh, and the ruse which I had adopted for the purpose of arriving at the truth, I still hoped that our four famous witnesses might prove correct, and that I might have a rude but withal joyous awakening when I arrived at Crewe.

I got to 144, Market-street, about 3.30 p.m. Mrs. Buxton informed me that Mr. Hope was engaged with other sitters. After waiting awhile I was introduced to Mr. Hope as Mr. Wood from Wakefield.

The two mediums made a good impression upon me, and the thermometer of my expectations went up several degrees. An arrangement was made for a séance at six o'clock.

Mr. Hope asked me to procure a box of quarter dry plates which I did, and we met for the sitting at six o'clock.

This was preceded by a short séance. Mrs. Buxton, Mr. Hope and myself sat around a small table, in the centre of which I placed the packet of plates, we linked or touched hands—forming thus a closed circuit. A hymn was sung, and prayer was offered by Mr. Hope, who then went under control and instructed me how to manipulate the plates. I was to take the top four from my box. Nos. 1 and 4 were for exposures while Nos. 2 and 3 were reserved for psychographs. The séance lasted about fifteen minutes. Mr. Hope and I then entered the dark room. My hour had now come.

Well, I was not very critical with the medium, but allowed him plenty of rope. When about to mark the plates for identification I fumbled in my pocket for my pencil. Mr. Hope instantly gave me his. The light is necessarily poor when rapid plates are used, but the shelf upon which the ruby lamp stood was inconveniently small and high, and while, under these conditions, I was inscribing the plates, Mr. Hope offered his assistance—just to steady the plate—and suiting the action to the word, placed his hand, for perhaps three seconds, upon the plate. There were four plates to mark and it was only in the case of one of them that he offered his assistance. I carried the slide out of the dark room.

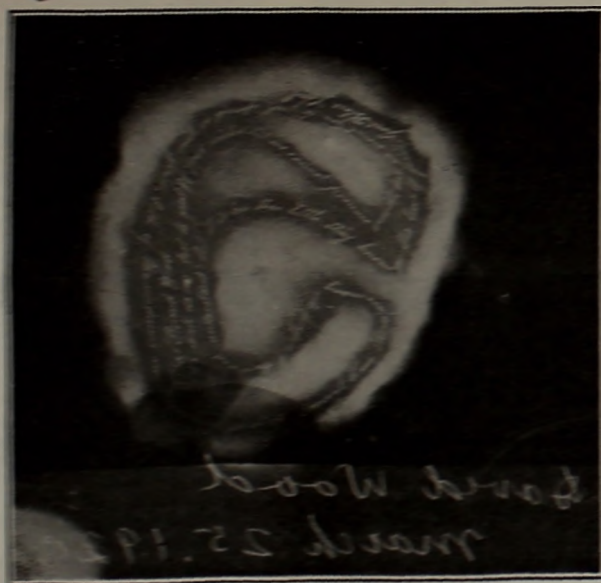
Exposure was made by magnesium ribbon.

On returning to develop the four plates it was found that no extras were on the two plates exposed in the camera, so we discarded them. On one of the two plates reserved for psychographs we got results, for there came up a clear finely written message, as follows:—

"Dear Friend Wood.—We shall do our best to gratify your wishes, but we cannot promise results, but we want you to just speak as you find both of the mediums and their work, for at the present (sic) time there are many who profess to know and understand, but it is less than little they know of the Law of force. God bless you.

The writing being very small I had some difficulty in reading it. Mrs. Buxton came to my relief and read it straight off. When she had done so, she remarked that I might regard myself lucky to get a message, as few were so highly favoured. "They must know you, Mr. Wood," said she, "for they have got your name right." I made no reply. The unfortunate two words "Friend Wood" seemed to stick in my throat.

We give on this page a half-size reproduction made from the original photograph of the psychograph, and in this we are at once confronted with the first problem in this case. It will be noticed that Mr. Bush had signed the negative with the name "David Wood," and by that name he is addressed in the message on the psychograph. This apparent mistake on the part of Mr. Hope's "spirit guides" immediately aroused a grave suspicion in the mind of Mr. Bush, who is as yet unable to account for the mistake made, if it is assumed that the spirit people were responsible for the message, for, as he asserts in his pamphlet, the beings beyond the veil ought to have immediately seen through his deception and confounded him with his real name. With the production of the psychograph the first phase of this case is concluded, and in our next week's issue we will give the story of all that took place at the second



Reproduction of the original Psychograph, in which Mr. Bush is addressed as Mr. Wood.

TOWARDS UNSEEN WORLDS.

THE SIDERIC PENDULUM AND STELLAR MOVEMENTS

By C. V. W. TARR

The great French Positivist, Auguste Comte (1798-1857) once made the acute observation that man's knowledge of the sciences was inversely proportional to their nearness to human life. That is to say that man has attained, apparently, the most perfect degree of knowledge in those sciences which are the most remote from human life, and of which we may select astronomy as an example, while those nearer to human life, such as psychology, are practically in their infancy. An observation similar in kind may be made when the sciences are taken individually and analysed to their foundations, in the light of the psychic principle of knowledge and interpretation, revealed by modern Spiritualism and Psychic Science. We discover the paradox of elaborate systems of theoretical and applied science undeniably truth-revealing and also of enormous practical utility, resting on *Nothing or Nescience*. For while it is true that one main result of the development of modern science has been to revolutionise or rather to create civilisation in a form separate from all preceding cultures; while it has forced the modern mind in every realm of knowledge and research to substitute dynamic for static ideas and attitudes, and while it has enlarged the limits of the known material universe, both in the realms of the infinitely little and the infinitely great, almost inconceivably, the vital and fundamental factors, causing universal movement, development and progression are still unknown. We have seen from time to time disjointed attempts to apply the principle of psychic interpretation to the problems of science, but as yet we are presented with an astonishing situation in which we see the great body of orthodox scientific opinion, methods and work almost wholly uninfluenced by the most wonderful discoveries of the nineteenth and twentieth centuries, namely the facts of human survival and the existence of a psychic order of creation.

The remarkable experiments conducted with the sidereal pendulum are so profoundly suggestive, when viewed in the light of the foregoing, that the writer can scarcely resist the conclusion that its phenomena will eventually lead to extremely important and far-reaching discoveries, which must enlarge the sphere of scientific investigations so that it will definitely include the psychic and invisible world of causes. Andrew Jackson Davis, in his work, "Views of our Heavenly Home," has the following striking observations on the invisible factors in world-development:—

"The incessant formation of countless streams of ribbon-like rivers of electricity in the air, and from three to ten miles above the heads of mankind all over the round world, is in itself a scientific wonder, and is the cause of more things (sights and signs) than are written in any philosopher's volume. It is an invisible, natural fact at the basis of all atmospheric motions; it causes all electric variations; and explains the dipping and fluttering freaks of the magnetic needle—the cause in connection with the voluminous streams of terrestrial magnetism, of a certain proportion of the motion of the tides, of the alterations of the zones and of changes in inhabitable regions; and finally and most remarkable of all, these mighty streams and rivers of electricity and magnetism, which are evolved from the inexhaustible fountains of the globe, have much to accomplish in promoting and maintaining the *revolution* of the globe itself, regulated by the universal law of compensation and equivalents."

The orthodox scientist is bound to take these statements of the Seer very cautiously, for though lucidity is a scientifically attested fact, it by no means follows that subjects who exercise this marvellous faculty interpret correctly the psychic facts of life and nature which they may observe from time to time. It is highly suggestive, however, though very speculative, to consider this explanation of the inner cause of the axial revolution of the globe, which logically we may apply to the whole of the sidereal universe in all its marvellous and harmonious movements—in relation to the phenomena of motion presented by the sidereal pendulum. Now, we have here phenomena of a different class from ordinary movements and levitations of physical objects in the séance room, for we notice the relationship of certain forms of motion to sex and other characteristics. If, then,

(Continued from opposite page.)

states that Mr. Bush attended on the morning of the following day, when the results were even more surprising to him than those he obtained at his first investigation as a psychical researcher and an honest seeker for the truth of Spirit Photography. H. W. E.

(To be continued.)

N.B.—To those of our readers who are as yet unfamiliar with the names of the two mediums referred to above, we may state that Mr. Howe and Mrs. Burton are the two well-known mediums for Psychic Photography who have given demonstrations of their gifts in this direction for over seventeen years. During the whole of that time they have resided at Crews.

it should be demonstrated in the future that mathematically determinable motions of the sidereal pendulum are caused by "auric emanation" or some form of psychic energy connected with material objects such as is revealed by psychometric phenomena, it seems that we may possess a clue to the understanding of the profounder miracles of stellar movement. The Hermetic axiom so often quoted, "as above, so below," comes up again for vindication, for physical science itself sees the indestructible link between the higher and lower forms of matter and energy throughout the universe. Yet the psychic personality of man and the psychic order of the Universe are alike unrecognised by the orthodox science of our time, and though, here and there, scientific men of eminence have testified to the reality of these stupendous facts, there seems to be no definite movement to incorporate the knowledge gained with the general body of scientific thought. We now know that man has a second biological or psychical body, yet orthodox biological science remains largely indifferent to the fact and its meaning, and the same tendency is still strong in the other great divisions of human knowledge. Science, with the eye of intellect, sees only the matter-side of creation and logically seeks for the causes of universal life and movement in matter itself. But the hidden senses of man discover worlds to which the intellect, bound to the physical world alone, would be for ever blind. The foundations of the sidereal system lie in the Invisible Being of Nature; and just as we know that the material body of man and all its wonderful movements depend wholly upon an invisible and death-surviving organism, so the material universe, in its inconceivable immensity, is formed and moved by the Invisible and Formative Forces of Nature.

Death cannot stop the progress of man. The ruins of the ancient civilisations bear witness to Time's destroying power, but the foundations of Nature were so laid from the beginning that the races of mankind should triumph over material death and decay and live to serve the future races. So we see the profounder depths of anthropological science, awaiting future recognition. The ancient races guide the destinies of modern peoples. The Past and the Present unite in the Spirit of Immortality.

A THEOSOPHIST ON MR. McCABE.

In the second number of "Theosophy," the interesting periodical which has taken the place of "The Vahan," there appears an excellent review of Mr. Joseph McCabe's recent book, "Spiritualism, a Popular History from 1847." The writer, Mr. Clifford S. Best, has little patience with Mr. McCabe's pretentious farrago, which, he says, is not Spiritualism, cannot be called popular, and is not history. He writes:—

"Out of the mass of dates and names quoted only those which suit the purpose of the author are used or commented upon extensively, others are passed 'airily' by. Dr. Crawford, for instance, is dismissed in six lines, Mme. Bisson and Baron von Schrenck Notzing in three-quarters of a page, Stainton Moses in one page; but wherever there is any doubt of the genuineness or honesty of mediums considerable space has been devoted to proving them frauds. Another way in which the author endeavours to 'grind his axe' is to state in the early part of the book that Dr. Hodgson was a 'very clever detective,' when Dr. Hodgson was an anti-spiritualist, but later on when he has to show that Dr. Hodgson has accepted the fact that phenomena are possible without fraud, he is then stated to be 'more zealous than accurate.' (page 188). Huxley and Lewis when they would not join a committee of research are 'capable and critical men,' but Crookes and Wallace who did become members of that committee and as a result were convinced, as Dr. Hodgson was, are accused of 'not observing the strict methods of scientific enquiry.'"

The most crude and superficial blunder, however, is that of declaring that when a conjurer imitates some phenomenon, the original must of necessity be fraudulent. We have yet to be convinced that an imitation (fraudulent) half-crown condemns all genuine coins. This line of argument is surely below the intellectual capacity of the author, but he descends to this and other unpleasant methods to support his case. Another trick is to quote a letter (page 147) of Sir W. Crookes, written in 1900, which suits his purpose, and on a later page is a footnote, one written in 1916, in which Sir William says 'he reaffirms' his belief. This letter, being against the author, he places it in an obscure footnote."

Mr. Best's conclusion is that Mr. McCabe obviously knows the true facts, because otherwise he could not have discriminated with such partisan subtlety and ability.

ERRATUM.—In the article, "An Open Letter to Materialists," in *Light* for the 5th inst. (p. 157) the twenty-first and twenty-second lines are duplications of two lines which occur a little lower down, and consequently make nonsense of the sentence. They ought to read, "But if you take the meaning of the words as used, it would read 'When the vital spark, the something that . . .'" We much regret this "mix," which must have caused equal annoyance to our contributor and puzzlement to his readers.

BORN "FROM ABOVE" OR "BORN AGAIN."

DR. POWELL REPLIES TO AN INQUIRER.

In the course of a letter received from Mr. G. F. Oldham (of Old Hill, Staffs.) he raises a question concerning Dr. Powell's translation of the Greek text of the New Testament, as follows:—

"I have often wondered whether Dr. Ellis T. Powell's translations would meet the approval of other scholars, or whether they were just a little biased by preconceived ideas. In last week's *LIGHT* (p. 132), he says, 'Except a man be born from above' (not 'again' as in our version), etc. How can he reconcile this translation with the rejoinder of the disciple who asked, 'Can a man enter a second time into his mother's womb and be born?'"

We thought it right to send our correspondent's letter to Dr. Powell in order that he might have an opportunity of replying. He writes:—

"The Greek word *anōthen* is one of a group of adverbs formed by means of the suffix *then*, which signifies the place or direction from which a movement takes place. Thus, we get *anōthen* itself (from above), together with *eothen* (from the morn, or from break of day), and *oikōthen* (from home). Now, *anōthen* itself occurs thirteen times in the text of the Greek Testament. I append a list of these thirteen occurrences, together with the translation of the passage as it appears in the Authorised Version. I have put in italics the English words which represent *anōthen* in the original:—

Matt. xxvii, 51, in twain *from the top* to the bottom.

Mar. xv., 38, in twain *from the top* to the bottom.

Luke i., 3, of all things *from the very first*.

John iii., 3, Except a man be born *again*.

John iii., 7, Ye must be born *again*.

John iii., 31, He that cometh *from above* is

John xix., 11, Except it were given thee *from above*.

John xix., 23, woven *from the top* throughout.

Acts xxvi., 5, knew me *from the beginning*.

Gal. iv., 9, ye desire *again* to be in bondage?

Jas. i., 17, every perfect gift is *from above*.

Jas. iii., 15, descendeth not *from above*, but

Jas. iii., 17, the wisdom that is *from above* is

It will be seen that two of these thirteen cases are those under immediate discussion. In eight instances of the remaining eleven *anōthen* is rendered "from the top" or "from above." If we add the cases where *anōthen* is rendered "from the first" or "from the beginning," then we can see that in ten instances out of the remaining eleven *anōthen* is rendered as I have rendered it. Moreover, it will be noticed that one of these renderings is from the thirty-first verse of the very chapter in St. John's Gospel which contains the misleading translation "again." The fact is that the sense of "again" did attach in rare instances to the word *anōthen*, and for that reason, no doubt, Nicodemus misunderstood what was said, and made the answer to which my critic alludes. In fact, the whole of the rest of the conversation goes to support this view of the proper rendering of *anōthen*.

A SPONTANEOUS SPIRIT PHOTOGRAPH.

Now that the subject of spirit photography is so much to the fore, the following story related to us by Vice-Admiral Fleet, and given in *LIGHT* some years ago, may appropriately be re-told. It illustrates some remarks we made lately on the subject of "chance" examples of supernatural pictures.

Admiral Fleet tells of a visit paid by him to the West Indies. On board the steamer on which he went out was a nurse in attendance on a young lady who was travelling for her health.

The narrative proceeds:—

"This nurse told me that she was with Mr. F. W. H. Myers when he died, and I had some interesting conversations with her about that notable man. After Myers' death, she told me, she went to attend a boy who was dying of pneumonia. He was a choirboy, and a favourite of the clergyman, who was with him constantly. The boy's whole idea was that he might miss the choir treat, and he kept appealing to the clergyman not to leave him out of it. 'You will take me to the choir treat, won't you, Mr. A—?' Naturally the clergyman promised he would. The boy passed over, and in about a fortnight's time the choir went on their annual treat. The usual photograph was taken, and the clergyman showed the proof to the nurse. Pointing to one figure he enquired, 'Who is that?' 'Why,' she replied, 'Willie C—!' He was standing behind one of the boys who was a great friend of his, and the nurse recognised him at once. She asked the clergyman for a copy of the photograph, but he refused, tore up the proof and destroyed the negative. It seems to me an extraordinary thing to do, especially as—I believe—the boy's mother had also asked for a copy. Was it bigotry—or what?"

"I can give you the names of the clergyman, the boy, and the nurse (who is a Roman Catholic, but a broad-minded woman)."

MISS SCATCHERD'S PSYCHIC EXPERIENCES.

Everyone in circles connected with psychic research knows Miss Felicia R. Scatcherd—writer, lecturer and brilliant personality—but few know the story of the personal psychic experiences associated with her earlier years. This privilege was afforded to an appreciative audience at the British College, Holland Park, on the evening of March 9th.

As a young girl, when between four and five years of age, Miss Scatcherd, it appears, had the strange mystical experience of realising herself as a point of consciousness poised in space. Never as a child had she felt fear, but then, she confesses, she felt awe. She was not allowed to read much, because she was thought to be too highly imaginative. Thus it was not due to reading that at the age of nine years she suddenly began to realise that nothing in the universe was firm, that everything was in a state of flux. It was an awful feeling, said she, to look at loved ones and feel that they were only appearances, and had no reality. This extraordinary child, at that tender age, argued with herself about the difference between the relative and the absolute. Her joy was unbounded when she reached the conclusion that things were real after their own kind—on the physical plane things were real to the physical, and so with regard to the moral and mental planes. After this precocious outburst Miss Scatcherd had a psychic relapse into quietude. "Practically I went to sleep until I was twenty-five," she said. Passing in her recital from her mystical to what she described as her veridical experiences, Miss Scatcherd told of incidents on the supernatural plane of life. There was, for instance, a dramatic story of what she called "feeling a thought." She had made the acquaintance of a London Editor. One night she was awakened with the shock of a blow inside her head, and the name of this man pervading her thoughts. Her immediate thought was the hope that there was nothing wrong with him. She learned next day that the gentleman in question had been expressing the opinion that, if the truth of survival was established, who could blame a man for putting a bullet through his brain? The Editor's thought, apparently, had reached her.

The possibility of thought objectifying itself was touched on in another striking case where one night, when stopping with a friend, Miss Scatcherd heard her hostess unlock her bedroom door and descend the stairs. Not hearing her return, Miss Scatcherd went down to see what was the matter, only to find the house below in darkness. On coming upstairs again she tried her hostess's door and found that it was locked. Next morning her hostess, in reply to questions, said that on going to bed she had felt a strong desire to go downstairs to see if the windows were securely fastened, but had been too tired to do so. Miss Scatcherd closed with a description of political affairs in the Far East, where important results of international moment followed from her telepathic vision.

This brief outline cannot give the detail and colour which made Miss Scatcherd's talk so fascinating to her audience.

L. C.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

M. R. F., who contemplates experiments in psychic photography, asks whether the experiments could be made in the garden in a good light, or whether indoors would be better, and in what light. I have put the questions to a leading authority on the subject, who replies that outdoors would be quite suitable in the summer, after some indications of the necessary mediumship have been obtained indoors. For the winter it would be better to experiment indoors either with exposures in the dark by the aid of a nine to ten inch magnesium tape or wire, or in a good light with time exposure. As to plates, any good plate would be sufficient, such as Imperial Rapid, with the same exposure—according to the light—as would be required for registering visible persons or objects.

METHODS OF INVESTIGATION.

"LAKESIDE" asks, "Is it necessary to visit mediums in order to gain evidence of the claims of Spiritualism?" It all depends on the investigator. Some people are willing to accept the testimony of others; others insist on seeing things for themselves. And of course it is necessary continually to point out that visits to a medium are not essential if the investigator happens himself to be a medium. The standpoint of LIGHT on the subject is that while not presuming to dictate the course to be adopted by inquirers, the recorded evidence is abundantly sufficient to demonstrate to the thinking mind the reality of an unseen world and the possibility of entering into communication with its inhabitants—discarnate humanity.

CLAIRVOYANCE.

F. TURNER—An excellent clairvoyant, now "passed on," Miss A. ROWAN VINCENT, always saw mentally, but there are several kinds of clairvoyance, not the less real because they take different forms. In some clairvoyants the visions seen may be sometimes "mental" and sometimes "visual." I have heard some say that they see a spirit person exactly as though he were in the physical world. Occasionally a clairvoyant will see a person or a scene as though it were something outside the seer but "in miniature," like an object or view seen through an inverted telescope. Clairvoyance is a wide term, and it does not follow that a vision or impression is not clairvoyance because it is seen in the "mind's eye."

ASTROLOGY.

To "COMET."—I really do not feel competent to decide on the question of astrology. It is not our main issue, but rather what one would call one of the by-paths. I know several people, whose judgment I respect, who are firmly convinced of the truth of the subject. Many of the great minds of the past have been believers, and astrology has certainly a classical standing. There are several astrological journals, and it is to these I would refer you for information, as it is not a subject with which we can deal in LIGHT.

ATLANTIS AND THE ATLANTEANS.

V. A. F. (who sends several questions) asks whether the Atlanteans arrived at the ability to raise 100-ton blocks

by psychic powers without having gone through all the processes of utilising Nature's forces by ordinary methods, such as are now employed. Before we can account for a fact we must be sure that it is a fact. If the "Atlanteans" did lift 100-ton blocks we certainly do not know that their mechanism was not gradually perfected. Their lines of inventiveness might be different from ours. Hydraulic power would answer the purpose. It is all quite speculative, and the method of assuming a theory to be a fact and then reasoning upon it is rather an unprofitable task.

METHODS OF COMMUNICATION.

V. A. F., in another of his several questions, asks, "Why are communications only by words and pictures (orally or by writing—by hand design or photography)? Why do we not have appeals to Beethoven to write his projected tenth symphony?" And V. A. F. goes on to give other instances of what he thinks ought to be possible. As a musician his examples are all of a musical character. But it should surely be time enough to ask, "Why do we not" have these things when we know exactly how what we actually do get is produced. We can guess several reasons why Beethoven cannot reveal his musical ideas to people devoid of his inspiration, e.g., perhaps Beethoven was inspired and the principle of music in the Universe awaits another genius like Beethoven. But these are only conjectures. To put the matter in homely fashion, we must not expect that even the power of spirit can put a quart into a pint measure.

ALCHEMY.

To AGAMEMNON.—The earliest extant work connecting with Alchemy is known as the Leyden Papyrus which was discovered at Thebes and which is referred to the third century A.D. It contains seventy-five metallurgical formulae for the composition of alloys, the surface colouration of metals, etc. The operations include tingeing with gold, gilding silver, and superficial aureation of copper by the process of varnishing. The greatest authorities on Alchemy assert that in essence it is a spiritual or occult matter, and is only incidentally related to the production by chemical synthesis of material gold. But, of course, the secret of gaining wealth by manufacturing gold has a tremendous fascination. There have been modern alchemists—there may be even some to-day who with crucible and furnace are endeavouring to arrive at the secret of the transmutation of metals. The present scarcity of the precious metal is perhaps sufficient evidence that the secret has not been discovered. It is certainly difficult to suppose that, if it had, its discoverers would refrain from putting their knowledge to practical account.

PROPHETIC DREAMS.

PROGRESS writes me of prophetic dreams, and asks if they have any psychic significance. If they are really prophetic, being followed by well-defined verifications to an extent that negatives the idea of coincidence, the facts would certainly seem to point in that direction. Such experiences are not uncommon, and point to the activities of the spirit in the sleep state. There is sufficient evidence of this to make the investigation of the matter a profitable line of study.

WHAT THE CHURCHES CAN LEARN.

The following is a list of the writers of previous articles in this series:—

1920.

- October 30th.—Rev. Chas. L. Tweedale.
- November 8th.—Rev. F. Fielding-Ould, M.A.
- 13th.—Rev. Walter Wynn.
- 20th.—Rev. C. Drayton Thomas.
- 27th.—Rev. Clarence May.
- December 4th.—Rev. Dr. W. F. Geikie-Cobb.
- 11th.—Rev. Prof. Geo. Henslow.
- 18th.—Rev. Ellis G. Roberts, M.A.
- 25th.—Rev. Ellis G. Roberts, M.A.

1921.

- January 1st.—Rev. G. Vale Owen.
- 8th.—Rev. G. Vale Owen.
- 15th.—Rev. G. Vale Owen.
- 22nd.—Rev. G. Maurice Elliott.
- 29th.—Rev. S. S. Stitt, M.A.
- February 5th.—Rev. W. B. Haynes.

Copies of LIGHT containing the above may be had on application at this office, post free. 5d. per copy.

THE ENLARGEMENT OF "LIGHT."

MORE CONGRATULATIONS.

"I may go without many things, but LIGHT is indispensable. Congratulations on your enlargement and advance.—LILIAN WHITING.

I consider LIGHT the very best periodical devoted to the spiritual philosophy that is published in the English language, and am deeply interested in its success and the widening of its sphere of influence.—(Mrs.) G. DE AGUIRRE.

I am, with many others, proud of the present position and contents of LIGHT.—J. SUTTON.

I find LIGHT most interesting and illuminating, and its sale here (Durban) is increasing.—DR. LINDSAY JOHNSON.

Permit me to tender to you my appreciation and gratitude for the high standard of LIGHT. The improvement is wonderful, and it is a pleasure to lend it to friends and recommend it wherever I go. Surely such progress will inevitably meet with a vastly increased circulation. It is a journal to be proud of.—H. DODWELL.

Allow me to congratulate you most heartily on the change in LIGHT. It is excellent in every way, with the exception of the cover, which, I am glad to see, you propose changing.—C. TAYLOR.

"LIGHT" COVER DESIGN COMPETITION.

NAMES OF PRIZE WINNERS.

FREE EXHIBITION TO BE HELD OF ALL DESIGNS.

The nine judges who met last week at the offices of *LIGHT* for the purpose of selecting the design that will once and for all grace the cover of this journal were unanimous not only in their selection of the winning design but in their praise for the wonderful artistic merit of a very large proportion of the designs they had to scrutinise. It was originally intended that two prizes only should be offered, viz., a first prize and a consolation prize, but, at the suggestion of the judges, it was agreed to select a third drawing, making three prizes in all. The names of the successful competitors are as follows:—

First Prize £10.

J. E. TASKER,
29, Theckerford Road,
Bolton, Lancs.

The design sent in by this competitor will be used as the cover for *LIGHT*, and will appear on our next week's issue.

Second Prize £2.

CHAS. F. AUGRAVE,
45, Egerton Gardens,
Ealing, London, W.

Third Prize £1.

A. LEFFLER,
School of Art,
Vernon Street, Leeds.

We intend giving all our readers an opportunity of seeing both the second and third winning designs. These will be reproduced in our special Easter Number, which will be on sale next Thursday, March the 24th.

Free Exhibition of Designs.

We feel sure that our readers and many of their friends, especially those living in or near London, will welcome the opportunity of seeing the whole of the designs.

An Exhibition of these designs will be held at No. 5, Queen Square, Southampton Row, London, W.C.1 (next door to the offices of *LIGHT*), from March 29th (Easter Tuesday), until Saturday, April 2nd. The Exhibition will

be open free to all readers of *LIGHT* and their friends for the five days between the hours of 11 a.m. and 4 p.m.

Three More Prizes to be Allotted.

So many of the designs, although unsuitable for one reason or another, for the cover of *LIGHT*, are, at the same time, of high artistic merit; much labour and many hours have obviously been expended in producing them. The proprietors of *LIGHT*, deeply appreciating this, have decided to offer three consolation prizes, but are leaving the judging to the readers of *LIGHT* and their friends at the coming Exhibition.

The Prizes will be as follows:—

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Selecting the Prize Winners.

Visitors to the Exhibition are invited to vote for three further prize winners. Three voting cards, numbered respectively 1st, 2nd, and 3rd, will be handed to each visitor, and as each design is numbered all that is required is the writing down on the three voting cards the numbers of the three selected designs. These cards are then to be placed by the visitor in a sealed box which will be opened after the Exhibition in the presence of the Editor and of the Council of the London Spiritualist Alliance, Ltd., who will then make the awards according to the numbers voted for.

The names of the successful competitors selected in this way will be announced in the issue of *LIGHT* dated April 9th.

Return of Designs.

As already announced we shall return all designs to competitors with the exception of those to which prizes have been allotted. These we reserve the right to use and publish. Any unsuccessful competitors who do not wish us to return their designs will please send us a post-card to that effect on or before April 9th.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Rev. Robert King.

Peckham.—Lausanne-road.—7, Mr. G. Prior. Thursday, 8.15, Mrs. M. M. Maunder.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. Podmore.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. A. Boddington.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Jeffreys; 6.30, Mrs. Worthington.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mr. P. Scholey.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, Whist Drive. Sunday, 11, Mr. Smedley; 3, Lyceum; 7, to arrange. Wednesday, 8, Mrs. M. Crowder.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. G. Tayler Gwinn; 3, Lyceum. Monday, 8, Healing Circle. Wednesday, 8, Mr. Ernest C. Cager.

THE LEWISHAM SPIRITUALIST CHURCH.—On Tuesday, March 8th, three little plays were given in connection with the Lewisham Spiritualist Church at Limes Hall, Lewisham. The plays, entitled "Between the Soup and the Savoury" (Gertrude Jennings), "Treasures in Heaven" (Edith Carter), and "The Mere Man" (Herbert Swears) were very capably produced and stage-managed by Miss Nancy Lee (Mrs. Leechman), the proceeds being given to the church funds. The actors are to be congratulated on their very excellent rendering of the various parts, which were highly appreciated by a large audience.—F. S.

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SATURDAY, MARCH 26th, 1921.

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MEETINGS IN EASTER WEEK.

THURSDAY, MAR. 31st, at 7.30 p.m.

SPECIAL MEETING and Address by Mr. H. W. Engholm on "Who Wrote the Vale Owen Scripts." The chair will be taken by Mr. Henry Withall.

N.B.—Members are specially invited to bring their Friends, who will be admitted free to this meeting.

FRIDAY, APRIL 1st, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on Healing Powers. Medium, Mrs. M. H. Wallis.

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At 6.30 p.m.	MR. ERNEST HUNT.
Wednesday, Mar. 30th, 7.30 p.m.	MR. THOMAS ELLA.
Thursday, Mar. 31st, 4 p.m.	Open Meeting.

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	"The Power of Hell and its Impotence."			
6.30 p.m.	MR. G. R. SYMONS.
Wednesday, Mar. 30, 3-6 p.m., Healing	MR. & MRS. LEWIS.			
7.30 p.m.	MRS. A. JAMRACH.
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Monday, March 28th, at 7.15 p.m. MRS. FLORENCE EVERETT.

Tuesday, March 29th, at 3 p.m. & 7.15 p.m. MR. RONALD BRAILEY.

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No. 2,098.—VOL. XLI.

[Registered as]

SATURDAY, MARCH 26, 1921.

[a Newspaper]

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The night is dark.
Light and spirits will become it well.

—SHAKESPEARE.

Those who have studied the history of the Christian Church will know how many questions concerning the faith were matters of dissension for centuries. Much of this was due to the tyranny of the letter, and many of the disputes turned on relatively small matters. The date of Easter was one of these—it was the subject of obstinate contention between the Eastern and Western branches of the Church. It was all a matter of the Calendar, and the beautiful message and meaning of Easter were lost sight of in the quarrel over the date when it should properly be celebrated. To-day these things are forgotten, and in the spiritual revival that is upon us attention is more concentrated upon vital matters. Many times has LIGHT recorded the views of thinking Spiritualists as to the true meaning of the Resurrection, and although these may differ from the tenets of many Church authorities, the many Churchmen and Churchwomen amongst us will celebrate the festival at least as devoutly and ardently as those who still cling to the ancient literalism. And they will have the more reason, having added knowledge to their faith.

Writing in the "Spectator" of the 13th inst. on the subject of "Spirit Communications," Mr. H. J. Ayliffe (of 2, New Steine, Brighton) suggests the following as a test that will exclude telepathy:—

... that the spirit present at the séance should be asked to reproduce, through the agency of the medium, by automatic writing or by any other means, the contents of the opened page of a book placed within view of the spirit, but without the possibility of its being seen by any person present. With the simplest precautions, fraud on the part of the medium would be rendered impossible, while the theory of telepathy would be absolutely excluded.

Mr. Ayliffe, by the way, has already made the same suggestion to LIGHT, but while we are all in favour of crucial tests we have never seen the possi-

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bility of gaining what some of our more exacting inquirers demand. They call it absolute proof.

* * * *

As to excluding Telepathy, or rather theories of telepathy, that is almost hopeless. The "hard-shell" exponent of the telepathic theory will tell you (he has already told us) that so long as the information given by a spirit is within the knowledge of some living person—who might be at the North Pole at the time—there is no certainty that the medium did not tap his brain. We have before remarked that if all the world's business were conducted on these lines that business would soon have to stop. We can only proceed through life on a basis of *reasonable assurance*, since there is no absolute certainty of anything. As to Mr. Ayliffe's proposed test, fully as remarkable things were accomplished in the book tests described by the Rev. C. Drayton Thomas. And we wonder whether Mr. Ayliffe takes sufficiently into account that spirits do not see earth-scenes directly but only through the intermediary of some human being, and as for reading a book in this fashion it is clearly a most difficult thing for them to read a page of a book and then transmit to a human consciousness more than a few words of what they have read. Suppose the medium in Mr. Ayliffe's experiment could make a copy of a page, what guarantee should we have that it was not done by the medium's own clairvoyance? Not that such clairvoyance is common.

* * * *

All the leading writers and speakers on our subject find it necessary to utter warnings from time to time on the dangers of rash experimentation or frivolous dabbling with the subject. And in their cautionary attitude LIGHT fully shares. But we would not have it supposed that spirit intercourse, wisely and reverently undertaken, has any dangers which such an attitude of mind is not sufficient to overcome. Moreover, the position of craven fear taken up in some quarters is neither dignified nor manly. The coward is not an inspiring figure. We have been reading some "scare" articles not only by enemies of the subject, but those who are in some way associated with it. They talk of tragedies in connection with commerce with the unseen world, and we doubt not there have been some. But some of the gloomiest tragedies of horror and despair we ever met with had no connection with any form of occultism—they came from persistent disobedience to *physiological* laws. They were decidedly more terrible than anything we have heard of in connection with purely psychical experiences.

LIFE! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time,
Say not "Good Night," but in some brighter clime
Bid me "Good Morning."

—MRS. BARBAULD.

THE MESSAGE OF BEAUTY.

OF the divinity of Life Beauty is one of the principal witnesses, although some of us may need to check the truth of her message by an appeal to science or life experiences. The poets were naturally the first to realise the meaning of the message, and to them much was conveyed by the flowers—the alphabet of natural beauty on earth.

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears,

said Wordsworth. And he was followed by Tennyson who in a flash of

Sign of the Cross.

—from Leader.

MAKE the sign of the Cross when you feel at all doubtful of our presence with you.

It will help you to realise both our protection and your own freedom from all intrusion of those who would prevent us by coming in between; not bodily, but by the projection of their thought influences, which make a mist to obscure

You will mind, friend, that in degree they come nearer to you than we do, and have therefore a vantage ground which we want.

How does this sign help?

Because of the reality it signifies.

When you ponder on it, much is wrought by signs, not because those signs have aught of dynamic value in and of themselves, but by reason of the potency of those persons or forces they represent.

POWER OF SYMBOLS.

For example?

For example, the letters which you are at the moment writing are but signs, yet they who read them with sympathy and love will lay by a store of fitness is themselves to progress the more readily when they come here than had they not seen those signs at all.

The name of a king is but a sign of him for whom it stands. Yet he who lightly uses it upon his lips, as also he who disregards a command written under that name, is not lightly to be dealt with in any orderly State. Otherwise the progress of that State

would be much hindered because of the disorder and lack of unity ensuing.

Names are, therefore, had in reverence, not alone in economics of earth, but in these heavenly realms also. For he who names a great Angel Lord compromises that person with whatever work he has afot to do. This is so ordained.

And the highest of all, His name must be had in deepest reverence, as in your own sacred law it is also enjoined.

GREATEST IN THIS AGE.

The sign of the Cross is but one of the signs of Holiness which we knew and have in past and present made known to the children of earth.

But it is, at the present stage of evolution, the sign more powerful than any else. For it is the sign of Life from the Living One poured out for earth's progression.

And, as other ages have been periods of God manifest by other

—write it, friend; do not hesitate—

Christ of God His Majesty, so this age is a peculiar of that Christ of God who, coming last of that high band, is Prince of All, Son both of God and Man.

They, therefore, who use that sign use His Sign-manual writ in blood which is the life, and before it even those our brethren who do not own his Sovereignty nor understand His Love must bow, because they know and fear His Power.

EFFECT IN THE HELLS.

Even those in the hells know Him and His sign? Is that so?

Most truly and terribly so.

I have been in the darker regions times and oft; but when I go there—I have not just of late been there, having other business toward—I use that sign most sparingly, knowing the agony it flings upon those poor souls who have agony within themselves more than a little already.

* From the Vale Owen Script.
—*Weekly Dispatch*, May 9th, 1920.

* From Vol. III. of "The Life Beyond the Veil," entitled, "The Ministry of Heaven." Ready early in April. Published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2, or from the Offices of "Light."

insight saw that the "flower in the crannied wall" carried a tremendous secret. Keats, however, with even deeper vision, expressed the meaning of Beauty in one of his undying Odes:—

Beauty is truth, truth beauty—
that is all
Ye know on earth and all ye need to know.

It is a great saying, but it is not sufficient merely to accept it as such, and pass on. It means so much; it throws such a vivid light on the great problems. Beauty is truth, therefore its message must be true. It speaks to us of a realm beyond that of the senses. In its essence the Beautiful is indescribable in words. It transcends the highest powers of human speech, so that those who most truly discern it find themselves utterly baffled in the attempt to convey the vision in words. It has its dwelling not only in "the light of setting suns," in trees and skies and "the round ocean and the living air," but in the humblest circumstances of human life. Beauty of thought, of action and character reveal its influence, and there it is most deeply present. It is eternal in its expression and its appeal.

Its loveliness increases—it will never Sink into nothingness.

They who have once realised its existence, even though they do not seek to read all its message, find

that life for them has taken on a new significance. It reveals an infinite Hope, for they perceive that loveliness persists—only the evil and the ugly things are evanescent.

The One remains, the many change and pass,
Heaven's light for ever shines,
Earth's shadows fly.

It gives us more than a message of Hope. It reveals the existence of a world of beauty no less real than this—rather more real, perhaps, for so much here, lacking the vital soul of beauty, "hastens to decay." And as beauty dwells in the soul of the beholder, it bears a

message of immortality for the soul, a message that outweighs all the proofs of logic, all the revelations expressed in human words, all the evidences of phenomena, though each and all of these may corroborate its testimony.

The witness of Beauty, then, is to the permanence of the beautiful in human life. Its message needs no deep learning to interpret, for it is expressed in a universal speech, universally intelligible. It tells of the ultimate triumph of Truth over Error, of the ultimate coming of Human Brotherhood, of the establishment on earth of the Kingdom of God. It gives, at first in hints and clues, and, finally, in a revelation of clear assurance, a solution of the mystery of Death as the passing of Life to a higher and grander expression of the Divine. Divine in itself, it is the messenger of Deity. No jangle of creeds can entirely drown its voice, or cloudy metaphysics utterly obscure its light. Facts are true or false accordingly as they are in harmony with or opposed to its manifestation. Being Truth (as the poet saw) it convinces by its presence. To the soul filled with its inspiration, science and experience may bring riches of knowledge to fill the treasure-houses of the mind, but for its deepest convictions of the essential Divinity of life it will rely on its vision of Beauty:—

Serene and inaccessibly secure.

D. G.



Apparition Mediumnique

*Dark séance d'Eglinton
May 1885
London*

"THE DEAD ARE NOT DEAD BUT LIVING."

The above materialisation occurred at a séance (a private one) which took place on May 20th, 1885, and there were present, besides M. Tisso and the medium, three ladies and one gentleman. After the usual preliminaries of a darkséance, Mr. Eglinton took his place in an easy chair close to M. Tisso's right hand, and so remained for the whole time. The doors were all locked, and the room otherwise secured. After conversing for a time two figures were seen standing side by side on M. Tisso's left hand. They were at first seen very indistinctly, but gradually they became more and more plainly visible, until those nearest could distinguish every feature. The light carried by the male figure ("Ernest") was exceptionally bright, and was so used as to light up in a most effective manner the features of his companion, M. Tisso, looking into her face, immediately recognised the latter, and much overcome, asked her to kiss him. This she did several

times, the lips being observed to move. One of the sitters distinctly saw "Ernest" place the light in such a position that while M. Tisso was gazing at the face of the female form her features were "brilliantly illuminated"; it also lighted M. Tisso's face. After staying with him for some minutes, she again kissed him, shook hands, and vanished.

This incident M. Tisso subsequently chose as the subject for a mezzotint entitled "Apparition Mediumnique" (a reproduction of which is before you).

"Ernest's" face reveals the noble spirit he is, full of solicitude and compassionate love of his kind. The ideal which those who have come in contact with him must have formed (I can speak for myself) is here fully portrayed. In both figures the hands are held half open in front, "Ernest" bearing the light with which their faces are illumined.

Extract from "Twixt Two Worlds" by John S. Farmer,

THE SECRET OF THE EUCHARIST.

THE SUPREME CHRISTIAN SACRAMENT FROM THE PSYCHIC POINT OF VIEW, WITH A NEW OCCULT DEMONSTRATION.

BY ELLIS T. POWELL, LL.B., D.Sc.

The following is an address given by Dr. Powell at Steinway Hall on Palm Sunday, 1921:—

A couple of years ago, when I had the privilege of speaking in this hall, I had something to say about the deep psychic significance of Palm Sunday, and especially of the ever-memorable procession into Jerusalem, which is commemorated on this day. I think we may honestly affirm, as Spiritualists, that the Hosanna episode means more, in the light of psychic research, than when it is regarded from any other aspect whatsoever. To-night I want to follow the same line of investigation with regard to the institution of the Holy Communion, or the Eucharist, as I prefer to call it, for reasons which I will give in due course. But let me say, with all appropriate emphasis, at the very outset, that my analysis makes no pretence to be either exhaustive or final. The consciousness, as it functions through a physical vehicle, is not capable of grasping either the full meaning of the Eucharist itself, or the totality of the implications which arise, indirectly, so to speak, from its reverent study. But we can go part of the way, in humble confidence that in another life, and on another plane, we shall travel yet further towards a complete understanding.

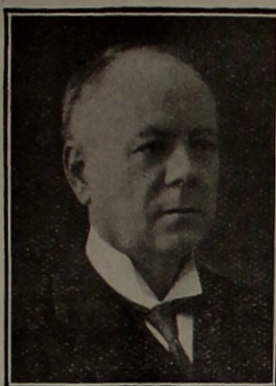
The transcendent interest of the subject arises from two main considerations. In the first place the Eucharist is the Supreme Sacrament of the Church, and has been so in all ages. The Holy Communion is the service, above all others, where devotion reaches its climax in the knowledge, which the service itself is designedly framed to produce and justify, that our worship is shared by our enfranchised brethren on the Other Side. It is the expression, the articulate affirmation, of the Communion of Saints. And it is so because (and this is the second of the two reasons for its supremacy) its institution took place at the most solemn moment in the career of the loftiest of all those who have ever worn the garments of mortality. What has the greatest mind of our own nation to tell us of such moments as this?

"O but they say the tongues of dying men
Enforce attention like deep harmony."

The words are put by Shakespeare into the mouth of the dying John of Gaunt. How much more tremendously true are they of the closing utterances in the life of the Highest of all the Adepts who has ever yet visited this earthly sphere! When He speaks, on the verge of the transaction upon which untold and immeasurable destinies depended, may not we, as Spiritualists, be perfectly certain of the unfathomable pregnancy of His words? And we shall not be disappointed in our expectation.

We need not review the whole story of the institution of the Eucharist. Let it suffice for us to take the utterances which form the nucleus of the whole ceremonial, the words whose interpretation will easily occupy the whole of the time at our disposal. According to St. Luke, Christ "took bread, and when he had given thanks he brake it, and gave it to his disciples, saying, This is my organism which is given for your sake." It is remarkable, however, that when St. Paul is giving his account of the transaction (I. Cor. xi. 23) his words are, "This is my organism which is broken for you." As he declares that he received this version from the Lord Himself, it is entitled, from that fact alone, to our careful consideration. But it is also supported by a whole army of ancient manuscript authorities, and was, indeed, incorporated in the original Authorised Version of the Bible, though dropped out by our Revisers. And it is in such complete accord with the whole spirit and tendency of the transaction, as we shall see, that I have no hesitation in adopting it and using it for the purpose of my elucidation.

Now the expression, "when He had given thanks," is the translation of a single word—*eucharistesas*—in the original. From this word, of course, we get the name of the Sacrament itself—the Eucharist. But this verb is built up from the Greek noun *charis*, translated "grace"



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Author of several works
on Psychic Science.

in New Testament English, and here signifying the influence which God pours down upon the struggling spirit to help and sustain it upon the upward path. *Charis* itself is a Greek word adapted for their own purposes by the New Testament writers, in this sense of "grace," though its native meaning is rather the sweetness or charm which overcomes all opposition, and conquers all hearts, by a power as irresistible as it is indefinable. So that I cannot help thinking that there is a deeper significance in *eucharistesas* than merely giving thanks. I fancy the writers of the New Testament meant this word to carry the sense of an invocation, a charm if you like. I think they meant it to allude to the utterance of a Word of Power which released, directed and controlled forces of tremendous potency—something which endowed the bread with characteristics and capabilities that it did not possess before. For let us bear in mind (if it be not superfluous to say such a thing to a spiritualist audience) that grace is a real thing, not a mere theological figment, being indeed

as real as electricity, and not improbably a higher form thereof, used by the Holy Ghost as the spiritual energy by which every soul in the universe is nourished and sustained.

You will notice that I have rendered the original as "This is my organism," instead of the familiar, "This is my Body." The Greek here means the body as an organism, not in the sense of flesh. If Christ had meant flesh He would not have used *soma*, as He does. He would have employed *sarx*. For *soma* is the skilful combination of related parts which makes up an organism, whereas *sarx* is just the animal substance. So it is that *sarx* is used of the earthly nature of man apart from divine influence, while *soma*, when employed figuratively in the New Testament, stands for a social, ethical, mystical body, and especially for the Church—the Church which is His *soma*. His body, His organism (Eph. i. 23). It is quite true that in some passages Christ uses *sarx* with reference to Himself, apparently because it was the word employed by the Jews in their disputation about Him; but in the passage we are considering, and at the most solemn moment of His career, He selects *soma*, for a reason which will become overwhelmingly apparent as we go on. He took one of the round and thin flat bread cakes which were before Him, and having broken it He said, "Take, eat, this is my organism, which is broken for you."

Whose was this organism, thus destined to be brought for all time, and without intermission, into contact with His Church? The answer to that question will carry us into some of the loftiest regions of psychic research, be it ancient or modern. God, in His existence before the worlds, and since, is invisible, incomprehensible, and absolute. He is beyond our knowledge, and out of our reach. When it is said that He is absolute, what is meant is that He is entirely self-existent and self-dependent. In that respect He is the very antithesis of ourselves, since we are dependent upon other people and upon a multitude of agencies, for the food we eat, the air we breathe, and a thousand other necessities of existence. So far from being self-existent, our removal a few miles upwards, into the air, would kill us almost instantly. But the Absolute has none of our limitations. The gulf that separated Him from the world, however, was so vast and so wide, that it must be bridged by some mediator, some intermediate Being between us and Him; and so we are told of the Logos. In the beginning was the Logos, and the Logos was in personal intercourse with God, and the Logos was God (John i. 1).

In the beginning, before time began, the Logos simply was with God. Then came the divine desire for manifestation in, and for active connection with, a creation which the divine will had resolved to produce. And so the Logos became flesh, and pitched His tent among us (v. 14). That is to say, He passed into the limits of space and time, and we saw His glory, full of grace and truth; or, better still, full of charm and reality. St. John designedly emphasises the unimaginable width of the gulf that was crossed, when he declares that the Logos became flesh. He might have said "man," not flesh; but he chose the term which would

indicate the gigantic character of the sacrifice, and also lay stress upon the visibility of the manifestation. Still, in order that we should not minimise in any degree the real character of the transaction, he reminds us (v. 3) that no existence came into being apart from the Logos, and that in fact (v. 10) the world existed through Him. By Him (v. 18) the knowledge of God was unfolded to the world. In order that He might unfold it, He broke the endless circle of His eternal existence before the ages. His timeless and spaceless organism was broken for us men, and for the sake of our safe return home (as the Nicene Creed declares). And it was in telling symbolism thereof that He broke the round cake when He instituted the highest of the Sacraments on the very eve of His return to the exalted sphere whence He had come.

And from that hour to the present moment He has never ceased being broken. Abiding in the heavenly sphere to which He has returned, the Founder of the Sacrament has been, if one may say so with the profoundest reverence, a species of central generating station, whence currents of grace—a real and ever potent force—have been radiating throughout the Church Militant and the Church Triumphant. Why is it that art and devotion have surrounded this Sacrament so frequently with all that is best in music, in ceremonial, in colour, and in the odour of incense? Simply because those to whom the early tradition descended knew well that all these things make for the uplifting of the spirit, increasing the rapidity of its vibrations, and so bringing it into harmony with the personalities and instruments by means of which the highest organism in the Universe—at all events within the Universe that is within our cognisance—touches, uplifts, stimulates, and sustains the myriads for whom it is broken, century after century, and age after age. From the instant of its first celebration by its risen Founder in the house at Emmaus, down to this very moment, the stream of vivifying grace has never ceased. The breaking of the organism was not the momentary incident of the Last Supper. The words, "This is my organism, which is broken for your sake," signify a breaking which has been a present event ever since, and will continue so to be until some mighty consummation terminates the need for the Divine grace to re-invigorate this physical world. Christ our Passover is sacrificed for us; therefore let us keep the feast"—as we shall do, in a very special sense next Sunday: as we do whenever the Eucharist is celebrated.

In what sense, then, is the Eucharist a sacrifice? Not, surely, in the sense of being a repetition of the sacrifice of Calvary. Whatever was the real nature of that offering—and it is to us the profoundest of mysteries—it was final, done once for all. It was a "full, perfect and sufficient sacrifice for the sin of the whole world." If that interpretation be excluded, as it must be, then the Eucharistic oblation must be that of an eternal Being offering Himself as a sacrifice in time, and space, and matter, when His normal existence would be outside these categories altogether. The organism is broken from the timeless into time, from the spaceless into space, from the sublimest ethereal existence into contact with the coarse matter of the world—for us men, and for the sake of our safe return home. And perhaps we may reverently conjecture that it is not broken for us men alone, but also for that whole creation which, as St. Paul says (Rom. viii. 22) sighs and throbs with pain, up to this very moment. Surely that is the meaning of Christ's own saying, which has come down to us in the Oxyrhynchus papyrus—"Raise the stone and there thou shalt find me; cleave the wood, and there am I." And of all the innumerable entities, at every stage of evolution, at every point of developing consciousness, who are thus energised by Him, either through the Eucharist or in some other way, it may be said, in His own vivid words, "He that is near me is near the fire."

"In flower and dust, in chaff and grain,
He binds Himself and dies!
We live by His eternal pain,
His hourly sacrifice:
The limits of our mortal life
Are His. The whisper thrills
Under the sea's perpetual strife,
And through the sunburnt hills.

Darkly, as in a glass, our sight
Still gropes thro' Time and Space:
We cannot see the Light of Light
With angels, face to face:
Only the tale His martyrs tell
Around the dark earth rings,
He died and He went down to hell,
And lives—the King of Kings!"*

The bread, then, is only the medium by which, in some subtle fashion, the spiritual tonic supplied from the broken organism of the Logos is conveyed to the receptive spirit. As our Anglican rubric quite properly says, there is no corporeal presence of Christ's flesh and blood, for, as I have shown, His language referred to His organism, and not to His body in the fleshly sense. Still less is there any con-

version of the bread into flesh and blood, as the doctrine of Transubstantiation teaches. But there is a change in the Elements, due to the operation of the potent force to which the Sacrament subjects them. On a higher plane of existence, where matter is instantly plastic to thought, this change would be at once apparent: but the coarse matter of our physical sphere does not respond instantly to the influence of thought. There is a slow transformation, as in the human countenance, which changes for the better or the worse under the influence of sanctity or the reverse: but in the Sacrament there is no time for this change to be produced so as to be observed by the normal eyesight. To the eye of the clairvoyant, however, the change is clearly observable at the moment of consecration. The consecrated bread, now impregnated from the broken organism of the Founder of the Sacrament, glows with a dazzling brightness, as of the sun shining in his strength. Two streams of spiritual energy flow from it—one radiating out in all directions, without distinction, among the participants in the ceremony: the other limited in scope to those who, in true and sincere devotion, seek to bring their spirits into affinity with the Source from whence these forces emanate.

But this is not the only breaking of the organism of the Founder of the Eucharist. It is broken in another way, and in a manner which emphasises, as nothing else could do, the reality of His words, "Lo, I am with you all the days, even unto the consummation of the age" (Matt. xxviii., 20). For every celebration of the Eucharist is dignified and directed (so far as the unseen assistants are concerned) by the Angel of the Presence, whose glorious aspect is plainly visible to the clairvoyant vision. Yet the Angel of the Presence is not an Angel at all in the proper sense of the words. He is a thought-form of Christ Himself, projected downwards with infinite condescension through plane after plane of the other worlds, so that a hundred thousand altars may be blessed and glorified by this wonderful manifestation of the Divine consciousness, the Divine solicitude, and the Divine blessing, as poured down, age after age, from the inexhaustible reservoirs of grace. Even the spirit of the Divine organism is broken and sacrificed.

After thus venturing into a psychic reinterpretation of the supreme Sacrament of Christianity I shall certainly be asked whether I can cite any proof of the soundness of my argument. Well, no doubt it will be possible to bring forward texts from the New Testament and various Christian authorities in support of the view I have expounded. I would prefer, however, to demonstrate that this interpretation of the Sacrament was that which Christ Himself intended to be accepted, and that in order to bequeath the key of the truth He left the solemn and emphatic facts mathematically enshrined in the very language which He used when He instituted the Sacrament. The expression "mathematically" will astonish you. People will say, "Is it possible that there can be a mathematical proof of a great spiritual doctrine?" The truth is that a mathematical and geometrical system underlies, in occult fashion, the whole fabric of Christian truth. It appears to have been placed there for the purpose of ultimately furnishing conclusive demonstration of the Divine origin of the faith because mathematical truths are not open to challenge. This amazing discovery of a mathematical underpinning of Christianity has been discovered, or perhaps one ought to say rediscovered, by my friends Mr. Bligh Bond and Dr. Simcox Lea, Vicar of St. Austell.

It is, however, occult in character, and to explain it I must ask for your very close attention. You are aware that the Latin numbers were expressed by figures. We use them for chapter headings and the like, and as you know, V. stands for 5, X. for 10, L. for 50, and so on. Now the Greek numerical system was even more detailed. In Greek every letter has a numerical value. The first letter, *alpha*, is 1, *beta* is 2, *gamma* 3, and *delta* 4. So we go on until at a later stage the hundreds begin to be expressed, the Greek *rho* being 100, the Greek *sigma* 200, the Greek *tau* 300, until finally the last letter of the Greek alphabet, *omega*, stands for 800. Consequently, every name and every sentence in the Greek language has a numerical value. You have only to take the separate letters of the name or the sentence, add up their separate values, and make your total. Thus the name of Jesus, which is *Iesous* in Greek, has a value of 888, a number of immense occult significance, which, however, I must not pause now to elucidate.

Now the formula in which the institution of the Eucharist took place (so far as the bread was concerned) was "This is my organism," which in Greek is "*Touto estin to soma mou.*" The formula is repeated identically in each of the three gospel accounts of the Last Supper, and also in the version given by St. Paul, which he declares he received from the Lord Himself. St. Paul varies the order of the words, but the words themselves are the same. Adding up the numerical value of the Greek letters in this formula, so as to investigate its occult meaning, we find it to be 3,626. Now if the Eucharist was in fact a sacrifice there must have been (and there must still be, if the efficacy of the Sacrament is perpetual) there must have been two elements thereof—the Minister and the Thing Sacrificed. What is the most exalted Greek word for "minister"? Surely that used (Heb. i. 7) where it is said that "He

* The verses are from a poem by Mr. Alfred Noyes.

DO CHRISTIANS DOUBT THE RESURRECTION?

BY THE REV. G. VALE OWEN.

A FEW evenings ago I stood outside a great London church. It was a cold evening and dark. There was just a glimmer of light from the lamp over the door. I pushed the door open and found myself in the vestibule. Before me was another door with glass panes in it through which I could see a portion of the interior. I swung this open and found myself in a beautiful sanctuary. There were people kneeling in meditation and prayer. The Altar was illuminated by screened lights. It was very beautiful and restful and I felt, "Surely this is the House of God; this is the Gate of Heaven." It was much better to be here than in the vestibule, and a thousand times better than the wind-swept street without.

"Which things are an allegory." They seem to me to typify the approach of the acquisition of knowledge generally, and the knowledge of the Resurrection in particular. At least that is the way I myself came.

When I sat down to write this article I intended to employ the usual third-personal form of writing. But, pausing here, I find I have started straight away with the first person singular. Now what am I to do? Well, it seems to me that whatever deflected my pen into this channel was a natural impulse; and what is truly natural must be right. And after all, the Resurrection is a personal matter. Indeed, it is the most important of all things to me personally that I should be able to believe that I shall die only to rise to life again. So I will throw myself upon the mercy of my readers and ask them to bear with me if I continue as I began and make this a personal confession of belief. For I think that what has been my own experience will perchance, on general lines, be identical with that of others.

THE OLD-TIME VIEW.

The first phase I was taught in my childhood. It was quite the proper thing then to speak of the Resurrection as Spurgeon, for instance, used to preach it. This is how he put the matter in his truly eloquent way:—

"If this earth could but have its mantle torn away for a little while, if the green sod could be cut from it, and we could look about six feet deep into its bowels, what a world it would seem! What should we see? Bones, carcasses, rottenness, worms, corruption. And you would say, Can these dry bones live? Can they start up? Yes! 'In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised.' He speaks: They are alive. See them scattered! Bone comes to his bone. See them naked! Flesh comes upon them. See them still lifeless! 'Come from the four winds, O breath and breathe upon these slain!' When the wind of the Holy Spirit comes, they live; and they stand upon their feet, an exceeding great army."

This is what I was taught. To-day it is strange reading. I am led to ask myself whether I did really believe in a future life because of such teaching or in spite of it. The latter, I think. It seems, in the light of present knowledge, no true faith at all but rather that blind unreasoned faith which is just credulity. Of one thing I am sure: Whatever kind of faith it be, or no faith at all, I could not live by it now. It feels too much like the cold wind-swept street. It is not the inner sanctuary.

This kind of teaching could not, of course, stand before the advancing spirit of scientific analysis which characterises the age. It became necessary to adapt the belief of Christians to such an extent that it should not repel those who were beginning to claim the right to think out their belief for themselves irrespective of traditional orthodoxy or of ecclesiastical sanction. It was done in the usual English way of solving a difficulty and saving one's face at the same time. The method used was that of compromise; thus: "What we gather as to the nature of Christ's resurrection-body throws light upon the change in ours, which will be conformed to the body of His glory. It was a real body, bearing the marks of His former 'natural' body; capable of receiving food, and of being



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recognised by those who had formerly known Him, though apparently only when He willed to be recognised. Yet it could be transported mysteriously from place to place, passing even through the closed doors." (One Volume Commentary, J. R. Dummelow, Ed.) But this teaching has been developed a step further:—

"Now we can see what St. Paul taught about our resurrection-body. It is fashioned for us by holy living. It is already in course of formation within. He that is leading the spiritual life is having prepared for him gradually a spiritual body. Then, when the 'natural' body is finally cast aside, the glorious 'spiritual' body will leap out, as the fitting organ of a soul which has become predominantly spiritual, and death will be swallowed up in life." (Gt. Texts, J. Hastings, D.D. Ed.) And, "when we read that the Lord shall raise our vile bodies at the last, so that they may be fashioned like his own body of glory, we have

at once a type of the glorified humanity that shall stand on the earth at the last day." (Gt. Texts.)

This carries us a long way. It is the extreme limit to which the orthodox teachers of the Church have advanced.

But such teaching is still based on the supposition that the body in which Jesus appeared during the Great Forty Days between Easter and the Ascension was the same kind of body which will be ours at the Resurrection. That Resurrection will be a "General Resurrection," when all men will rise again simultaneously at the "Last Day" and the place of the Resurrection is localised on this material planet, Earth.

IN THE VESTIBULE.

No, we are not yet within the Sanctuary where the calm quiet light shines. This is just the Vestibule. There are still many difficulties which perplex. It is still a matter of faith in the old sense of the word and not of knowledge. Our body of the Resurrection will be a kind of material body spiritualised—whatever that may mean. We cannot know exactly what kind of body it will be. We must wait and see.

Can we go no further? Can we not show to the satisfaction of the somewhat exacting modern man and woman that the old Faith was true in all essentials and that those essentials can be proved by scientific investigation? In order to be definite I will mention what appear to me to be these essentials. They are these: that my loved ones, who have passed on out of my sight, have not passed away into oblivion; that they have already passed through the Gate of Death into the Resurrection Life Beyond; that they are alive as much and as really as I am alive; that I can speak to them from time to time, and they to me, so that I know that they are alive; that I also know, beyond any possible doubt, that it is really they who speak to me and I to them; that I am going to join them when my day's work is over here, and that the meeting will not be deferred until some indefinite future period but, as they were met and welcomed into the new resurrection life on passing hence by death, so will they meet and welcome me.

I have proved beyond a shadow of doubt, and to my own entire satisfaction, each one of these very important personal matters. And, having done so, I have entered into the Sanctuary indeed and, in its glow, earth has become for me the House of God, in the fullness of its meaning, and the very Gate of Heaven. Within this Sanctuary I do my daily work and retire at night to rest. I cannot get out of it, for wherever I go there I find my arisen friends helping me, cheering me, speaking to me their sweet words of love. I have no need any more for that blind acceptance, misnamed faith, which once was mine. It was a little helpful once when it was the only light I had, the little jet above the outer door. But it is not needful any longer now that I have fully entered within.

And if anyone tells me that I am deceived; that it is not my friend or my mother or my child who speaks to me, then I reply that there is no one in this wide world who should be a better judge than I as to the identity of any of

these. Also—what is sometimes strangely inverted in argument by those who, perhaps, think not very deeply—I loved my friend and my mother and my child so well that I cannot risk a mistake here. It is much too serious a matter to me. That is what makes me so excessively critical when one or other of them professes to be speaking to me. It may not matter so very much, perhaps, to others who happen to be present; but it is all important to me. It is a matter of life and death to me.

THE CLEARER VISION.

Well, here I am arrived at this sure conviction. And I came here by way of Spiritualism and Psychic Research. I am sorry it was not the teaching of my own Church which led me hither. I know this knowledge has not weakened my faith in anything which is essential. I still believe in the Fatherhood of God and in His great love. But I see now that that Love is greater than I had thought it was—much greater and, indeed, much more fatherly. For He, I find, enters into my own family affairs and affections and irradiates these with the blessing of reality. I still believe in the Christ, that He is my Saviour. But I now think I understand His salvation a little better than when I first was taught it as an article of faith. His Divinity I also believe; but it is a much greater and grander Divinity than I learned in my childhood. His Resurrection is a unique miracle no longer, but exemplifies the process by which my loved ones have passed from this earth life into the fulness of the life eternal, and the process by which they are enabled to come back and tell me of their present radiant joy of life—as He also did one time in Jerusalem and in Galilee.

And yet I see in every town, and in many villages also, churches well-nigh empty; and I cannot but feel that the reason why is that the teachers in charge of those churches

are back-numbers. People want to hear about these things as much as ever they did. They are as important as ever they were to them. But the people of to-day cannot accept a dogma merely on the *ipse dixit*, "the Church teaches this or that." They want their teacher to speak with authority out of the fulness of his own knowledge, and not as the old scribes who used to say, "Rabbi Hillel says this, but Rabbi Ben Ezra says that, and the Church sums up the matter thus." True, there are a few who are content that this should be so, that they should have their thinking done for them, pressed and ironed stiff like a starched shirt. But those other stronger ones are not content. They prefer to think out a matter before giving it acceptance. And they stay away from church because their minister has no real first-hand knowledge, gained in his own special line of study for which he has been set aside, to help them in their quest. Hence their empty pews.

The wonderful power wielded by the early preachers of our Faith lay here, in this self-same thing. The people got wind that there was news abroad, news direct from the Land of their destiny. They left their old vague systems and sought out those who could say, "We know, for we have spoken to those who live there. They have returned to tell us of their present abode, whither we ourselves are bound. And the first Who thus returned is the Master Himself." And the people heard them gladly for they knew their words rang true.

To-day the people have again got wind that there is such news abroad. They look to those who lead them heavenward to tell them news of heaven. They want first-hand testimony of this renewed revelation of God's own Summerland. They will be satisfied with nothing less. They are travelling through a perilous country, with many a ravine, many a morass and hidden danger. "I think" will not suffice them. The guide they want is one who can say, "I know."

(Continued from page 197.)

maketh His angels spirits, and His ministers a flame of fire." This, in Greek, is "*Leitourgos*," the word from which our term "liturgy" is derived. High over all these ministers is One who (Heb. viii., 1) "has taken His seat at the right hand of the throne of God's majesty in the Heavens"—that is to say, He has returned to the sphere whence He descended when He was made flesh, and dwelt among us. And being there He is, as the writer goes on to say, a Minister of Holy things, at the very Holy of Holies of the entire universe. Here, then, is the Minister of the supreme Sacrifice: in Greek *Ho Leitourgos*, a name which has the numerical, or occult, value of 1,258. We saw that the mystic formula had the occult value of 3,626. Therefore what remains, when the Minister—1,258—is subtracted should yield the occult value of 2,368, and tell us upon the authority of the greatest of all Adepts, occultly expressed, the exact identity and nature of the Sacrifice. And the value 2,368, in Greek, is exactly that of the name Jesus Christ.

No theory of coincidence, no theory of chance, will account for a stupendous fact like that, even if it stood alone, which it does not, as I shall go on to show. But if it did, how magnificently it would justify the psychic prescience of the Angelic Doctor, Thomas Aquinas, whose wonderful hymn expresses just the fact which Christ Himself enshrined in the amazing occult formula, "This is my organism":—

"That last night, at supper lying,
With the twelve, His chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then, more precious Food supplying,
Gives Himself with His own hand."

When once we see the occult significance of the language, chosen by the exalted speaker, at the supreme moment of His earthly life, for the express purpose of transmitting this tremendous truth to all future ages, we can understand how impossible is the idea that the Eucharist is only a memorial, and nothing more. A mere memorial would have no such majestic nucleus as we have found. No, the Eucharist is here declared to be a sacrifice: but it is not a sacrifice sent up by us to the Throne of Grace: rather it is of the very Godhead itself, continually descending into the limits of space and time and matter, "for us men and for the sake of our return home," by every means which the Sacrament itself provides. On our part we are to offer the sacrifice of a contrite spirit: but that is not the aspect of the Sacrament with which I am just now concerned.

One step further on this mystic path, and I have done. We saw that the number 2,368 was the aggregate of the values of the letters in the name of Jesus Christ. That is the name upon that which the whole fabric of Christianity is reared, the name which is above every name. And the number, 2,368, is the number above all numbers in the wonderful occult scheme which underlies the entire structure of the Faith. My friends Bligh Bond and Dr. Lea have given us 500 separate names or descriptions of Christ, or definitions of the Faith, every one of which, in Greek, possesses this occult numerical value of 2,368. I select a few of these for your information, only asking you to bear in mind, as I read them, that each has the value of 2,368,

and that each is the answer to the question—Of what does the Eucharistic sacrifice consist? What is it that is perpetually sacrificed, at every celebration, for us men, and for the sake of our return on the homeward way—

"When that which drew from out the boundless deep
Turns again home."

What, then, according to the greatest of all the Intelligences Who have ever descended to this physical plane, is the Sacrifice which is ministered by the *Leitourgos*?

Jesus Christ.
The Immortal Bread of Life.
The Bread: Word of God.
Meat Indeed.
The Majesty of the Lord Jesus.
The New Covenant: the Salvation of the World.
Jesus: the True Passover.
Jesus, the Resurrection from God.
Jesus: the Truth; the Spiritual Rock.
The Hope: the Mystical Flesh of Jesus.
The Hope: the Manna of Life.
The Whole Church: the River of Life.
Godhead: Father, Son, and Spirit.
Godhead: the Messiah from the Dead.
The God over All: the Mystie Sun.
The Powerful Word: Immortality of All.

It would be superfluous, surely, to point out how the whole conception of the Sacrament is widened and exalted when it is viewed in this way. I repeat that I am not suggesting for a moment the adequacy of my explanation or elucidation. I have only touched the fringe of a vast subject, but even the fringe is beautiful enough to suggest that in the fuller life of the next plane the Sacrament will display itself even more radiantly than it does to us in our world.

Consider, moreover, the immeasurable suggestiveness of these facts as indicating the operation behind the scenes of invisible strategists who are directing the whole course of human affairs towards some unknown but magnificent end. It was long ago pointed out that Greek was originally chosen as the organ of the spirit of Christ, and that in the fulfilment of its mission the expressions of the language received a new meaning, while terms hackneyed and worn out by the current misuse of daily talk were endowed with a new impress of a fresh power. So that, as Rothe said, "we may appropriately speak of a language of the Holy Ghost." But, as a matter of fact, the investigation upon which we have been engaged this evening goes far beyond the condition of things which is postulated by these ideas, for it is perfectly clear that from its very earliest beginnings far back in the pre-historic times, the Greek language was being moulded for its ultimate use as the depository of the sublimest Christian truths. The Logos and His agents had shaped the tongue of Homer, of Plato, of Socrates and Demosthenes for ages before His own advent into flesh, so that it might serve the purpose of an occult casket for the revelation which He came to bring. There must have been this age-long shaping of the language. In no other way could the pronouncement, "This is my organism," be made to enshrine in a combined psychological and mathematical manner the sublime truths which we have seen to be involved in it.

PERSONAL REACTIONS TO SPIRITUALISM.

ADDRESS BY MR. J. D. BERESFORD.

MR. J. D. BERESFORD, the well-known novelist and litterateur, gave a thoughtful address to the members of the London Spiritualist Alliance at 6, Queen Square, on Thursday, March 17th. His discourse was of a different type from those usually heard at these gatherings. It brought vividly before the mind of the audience the problems with which the purely intellectual investigator is faced on this all-important question of the proof of human survival. The proof that Mr. Beresford has courageously set out to discover is not, as he put it, of a personal character, but one that would be so universal that the hardest-headed materialist would be obliged to acknowledge it. There was a large audience, who followed the speaker's remarks with the keenest interest.

Viscount Molesworth, who presided, in introducing Mr. Beresford, said that the latter had been investigating the subject for many years. He understood that Mr. Beresford was not yet entirely convinced, but he hoped that when he did arrive at a favourable conclusion he would come before them again.

In his introductory remarks, Mr. Beresford said he would like his hearers to realise that he represented a body of criticism that was not without weight in guiding public opinion. "I come before you in this connection as a representative of the average intelligent man or woman who has been deeply interested both by the phenomena of modern psychical research and by the occult and Theosophical interpretations that have been put upon those phenomena." He asked them to regard his explanations not alone as a personal confession, but also as typical of the mentality of a great number of thinking men and women in all parts of the world. The speaker described his early orthodox upbringing, followed by the inevitable reaction to a fierce denial of the creed in which he had been reared. For a time he plunged deeply into materialism. The book which definitely started him upon a new line of thought was Myers' "Human Personality," which he read somewhere about the spring of 1903, soon after its first publication. "I had agreed sadly with the Materialists, and had been unable to refute them out of my own knowledge and imagination. Myers gave me a new instrument, and helped me to realise that the way of my search might be that way of empiricism which so greatly appealed to me. I had not until then fully understood, perhaps, how urgently my intelligence craved for facts." He could not be content with less than the reconciliation of Religion and Science. "For which reason, having acknowledged that I am with you in your aims, I will come to an examination of present-day Spiritualism in its various aspects.

"Naturally enough, I began where so many people end, by the desire for some assurance of survival after bodily death. This assurance was promised me by Myers, and for a time I had a tendency to concentrate on that issue only. Within the last few years, however, I have realised that the proof of immortality is not to be demonstrated by the evidence of one or of a hundred witnesses. But when I say 'proof' I have in mind something more than a mere personal satisfaction. If I had had the evidence enjoyed by Sir Arthur Conan Doyle, if I had been convinced that I had, indeed, spoken with the dead, heard the very voice of my own son addressing me in its familiar tones and phrases from another plane of being, I should undoubtedly have accepted that as sufficient proof so far as I was concerned. But just as the world at large—and not only the indifferent, but also the interested world at large—cannot be converted by a single instance, however well authenticated, so I feel, too, that these facts must be related to all our knowledge of the phenomena before they can be adduced as proof. Indeed, I admit quite willingly that I am glad that I have had no personal experience of this kind. If I had, I should no doubt have been instantly converted to a belief in the survival of the consciousness and the personality after death. And if I had been so converted, any work that I can do in this connection would have lost the greater part of its value. Because my ambition in this connection is a



MR. J. D. BERESFORD.
The Novelist.

very great one: nothing less than a scientific and philosophical demonstration of a probability so overwhelming that the materialists will have no logical case against us.

"But already your case is becoming a very strong one, though not strong enough yet to satisfy both sides of my own mind, and therefore certainly not strong enough to overthrow the academic scientist or philosopher.

THE CASE FOR THE EXISTENCE OF THE "PLASMA."

"This case, as I see it, rests on various sources of evidence, and I will begin with the best modern instance of what we may call the mechanical evidence, by some consideration of the phenomenon of the plasma, otherwise known as the ectoplasm or teleplasm. Now, in this sphere, I personally am convinced of the genuineness of the phenomena. The Schrenck-Notzing monograph did not fully satisfy me even when backed by the further

experiments of Dr. Geley and the Society for Psychical Research. Dr. Crawford's last book, however, seems to me irrefutable. I have but one criticism to offer, and that is upon his omission to make Miss Goligher sit with bare feet after he had found the marks of what looked like the impress of a stocking in the soft clay he used for his purpose. The point is that if his theory of the cause for this marking were true, one would not find the marking of the skin when the medium sat with bare feet—a point that was certainly worth proving. I hope you will not get impatient with me for insisting on these details. . . . But if our case, even in this particular of the plasma, were absolutely flawless, we could influence a large body of scientific opinion to examine the evidence and so put the facts on record beyond any dispute."

"And apropos of this, I may tell you that I hope very soon to attempt further experiments in this research with the aid of ultra-violet rays, invisible to the human eye, but so strongly actinic that by their aid a cinematograph film may be taken of the movements and development of the plasma—and taken in what appears to the sitters as absolute darkness. It is impossible, of course, to say whether the extruded plasma may not be exceedingly sensitive to these rays. There is some ground for supposing that they may be. But if we succeed we shall have immensely strengthened the evidence, and even if we fail to obtain the desired photographs we shall have added one or two important facts to our knowledge—chief among them, the fact that the apprehension of the medium herself is in no way responsible for the sensitiveness of the plasma; since I hope that the experiment may be so arranged that the medium will be unaware when the photographs are actually being taken. She will, at least, get no information through the eye, and the ear may be deceived.

"I do feel, however, to sum up this consideration of one of the mechanical aspects of psychical research, that we are almost within sight of scientific proof of the existence and amazing functions of this 'plasma.' And I submit, from the standpoint of the unprejudiced enquirer, that when that phenomenon is proved, we shall have taken a tremendous step towards the undermining of the whole materialist position, even though we disregard—as I wish at present to disregard—the difficult question of whether or not this plasma can be extruded without the agency of discarnate spirits."

TELEPATHY AS AN EXPLANATION OF SPIRIT MESSAGES.

The next body of evidence to which Mr. Beresford referred as having influenced him was that provided by automatic writing, and evidential messages given through the mouth of a medium. He specially alluded to the various

"Dr. Woolley, of the S.P.R., who has been present at these sittings and knew Crawford, has told me since I read this paper that bare feet were impossible, as the operators would not allow any white objects in the neighbourhood of the plasma.—J. D. B.

cross-correspondences provided by the Society for Psychical Research.

"Now, evidence of this kind, however startling, is of very little use in our argument with that stubborn sceptic I have posited, unless we can somehow get rid of the theory of telepathy in relation to the unconscious mind. Personally, I admit willingly enough that the theory of telepathy seems to me to have been already strained beyond the breaking point. At the same time there is still one presentation of it—an explanation verging on the occult—that still baffles me in any controversy. This presentation is as follows:—We are surrounded by what has been called the 'universal content,' that is to say, at every moment we may under certain conditions get into touch with the sum of all human knowledge; the resultant, as it were, of every thought, feeling, and experience that has come to the entire world of life up to the present moment. This content, if I may call it so, is, of course, spaceless and timeless. It has neither mass nor movement. It is with one exception, a highly important one, the equivalent of what some people might regard as God. The important difference is that although timeless in the ordinary sense, it is in fact confined by one human, time limitation; that is to say, its content at any moment cannot be greater than the sum of human experience at the same moment. In other words this universal content does not contain the future.

"Now, this theory will account for practically all the phenomena I have instanced under this head.

"There is, however, one point that is worth a little more consideration in connection with this theory of the Universal Content, and this is that even if we admit it, we have still failed entirely to account for the wonderful entity that the psychologist misleadingly refers to as the 'unconscious mind.' This unconscious is, of course, another version of Myers' Subliminal Self; but it is another version. The unconscious, for example, is not endowed with those powers over the material organs of the body without which the greater part of Myers' argument would fall to the ground. Also the unconscious differs from the Subliminal Self inasmuch as it is a reflex or complement of the conscious rather than a larger aspect of it. Nevertheless, although the 'unconscious' has not been credited with any transcendental powers, it still remains as an entity beyond the explanation of the materialist on any purely physiological basis. It is not cognisable by any of the senses, and in effect we are almost granted the probability that it is separable from the physical body. Also, our friends the psycho-analysts—or a certain section of them—have been driven to posit a third person of the Trinity in what they call the pre-conscious or the super-conscious; a further concession that leaves us almost in sight of a psychological theory of the Soul."

(To be continued.)

MEMORY AND PERSONALITY.

By H. ERNEST HUNT.

It is common ground that we have many sides to our natures, and that these sides represent our normal reactions to differing circumstances, situations, and individuals. They may offer widely varying characteristics, but at heart we recognise that these characteristics are part and parcel of the self. We are all things to all men perhaps, but through each aspect there runs, along with the fresh expression, the golden thread of character. It is as if these rays of personality were represented by the spokes of a wheel; while memory—the centre to which all converge—is the hub.

Here, again, is the prime consideration that, without memory to make continuous and exact record, these varied personalities of the self would have no particular object, and would serve no useful end. But directly we realise that memory is always at work, it becomes obvious that our latent capacities and activities are being brought into action by the various individuals with whom we come in contact, and by the sundry circumstances in which we find ourselves placed. Furthermore, the very expression of these faculties is returned to us in the shape of added wealth to the store of the central personality. It is entirely insufficient that a quality should be latent within us, for it does not thereby grow or increase; it is only as it finds expression that the depth of its own record is increased, and it links itself more firmly in the network of associations in the mind.

PENALTIES OF SELF ABSORPTION.

The effect of selfishness or self-centred interests is to reduce these points of contact with other people and with the outside world of affairs, and thus to minimise the growth of balanced traits by expression and action. It is true that characteristics are developing, but they merely represent the reactions to some selfish stimulus. Many-sided contact with the outer world makes us grow, and it is with the frequent influx of fresh ideas to the stream of consciousness that its waters are kept sweet and clean. Solitary confinement reduces this inflow of impression to zero, and thus the mind is turned in upon itself, and may easily lose its balance. So, in degree, the selfish person suffers from solitary confinement of ideas and interests, his outlook becomes distorted; and memory records the distortion and further warps his char-

acter and growth. Instead of calling into action the good and fine things that are latent within, he leaves these to languish, and re-invigorates the crude, the selfish, and the anti-spiritual. Thus memory is plainly the Nemesis of the selfish individual.

In all the spice and variety of adventure, meeting difficulty, and quest, there is purpose working quite definitely for the one great end—that of spiritual progress. What we think upon, that we become. Our interests grow part of our very selves. Thus do broad interests amplify the measure of the mind and character to a like breadth. We work for others, think for them, and pray for them, and memory inscribes them in our book of friendship, and to that extent we are they, and they are ourselves. Our contact with them calls up our sympathy, and our sympathy is by that fact increased in the record of the self. They earn our pity, and we are at once more pitiful. They stimulate our thinking, and henceforth we think by so much the better. Nothing is lost, and the conservation of our mental and spiritual energy is for all time assured.

SOURCES OF STRENGTH.

The responsibility of parentage calls out the sleeping strength of motherhood and fatherhood, and thus our children help us to grow. Our dangers cause us to call upon the full extent of our resources. Our failures reveal our strength or else our weakness. Nothing is purposeless; and while all these serve to stretch the span of our virtues and capacities, memory records their action, and so they never revert to their former narrower limits. Something has been added, and retained. The machinery of self records the expansion, and in the absence of any means of obliteration, though the virtues may perhaps contract again, yet the high-water mark of achievement is there to point the level we have already once attained, and shall—please God—attain once more.

Even those people who provoke in us negative reactions—who make us cross or angry—are doing us a service in pointing out the tendencies which are detrimental to our highest interest. These defects are memory's record of our past bad thinking, and as such to be outweighed and overcome with good. They represent the lesser selves we must outgrow, and these people who apparently so afflict us are agencies to foster that greater growth. So all these multiple sides to our individuality—these personalities which are indeed so many masks—are rays of learning which speed their spiritual lore to the unforgetting self at the centre. They make us wider and wiser through kaleidoscopic contact with life at many angles.

MR. J. D. BERESFORD ON DR. CRAWFORD'S EXPERIMENTS.

Mr. J. D. Beresford, in the course of a long review in the "Westminster Gazette" (March 12th), of Dr. Crawford's last book, "The Psychic Structures of the Goligher Circle," writes:—

Our choice, then, lies among three hypotheses.

The first is that the late Dr. Crawford spent many years of his life, and an immense amount of energy and ingenuity, in perpetrating a deliberate fraud.

The second is that over the same period, he was consistently fooled and deceived by the Goligher family.

The third is that his theory of the "plasma" is a true one.

On the evidence now before us I can find no fourth explanation.

After discussing these hypotheses in detail, Mr. Beresford says:—

To sum up, it seems to me that on the evidence now before us we have sufficient grounds for a provisional acceptance of the plasma hypothesis as a basis for further experiment whenever opportunity offers; and I submit that such opportunity should be definitely and eagerly sought. For if this hypothesis is confirmed it must very radically alter our conceptions not only of the functions of the human body but also of the constitution of all living matter.

ANCIENT TACTICS.—Mr. McCabe's favourite argument seems to be that because a thing is strange, therefore it is impossible, no matter what the evidence. This he employs again and again. It was used in the old days against mesmerism, and the sceptics made very merry over the poor credulous folk who believed that a subject could really have his whole mind affected by a few passes over his face. The scientific papers of seventy years ago are full of sarcasms from the superior brain, and Dr. Braid, one of the first surgeons in England, was refused permission to read a paper upon it by the British Association. Now there is no child who does not know that these things are true, but the sceptics, unabashed, take the very same tone towards Spiritualism which their fathers did to mesmerism. If wireless telegraphy had not happened to be self-proving how convincingly these people would have written it down!—From "Spiritualism and Rationalism," by SIR ARTHUR CONAN DOYLE.

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LIGHT FOR THE WORLD.

Long years ago, on our first inquiry into Spiritualism, we thought (being very young) that we had caught out a medium who described the colours of the human aura as being visible in the dark. To our objection that colour being derived from light was non-existent in darkness, he replied that there were other forms of light besides that which Science recognised—there was, for instance, psychic light, which was the agent in the appearance of psychic colours. We saw we were entering upon a new world—a world in which there was new light as well as many other new things strange to us.

Later we saw what an immense meaning dwelt in that word "Light," and how much it entered into the thoughts of the old writers on spiritual mysteries. Even in its physical aspects it was full of poetry, a delight to the artist and a never-ending wonder to the scientist. We found the old mystical writers claiming that the spirit was a thing of light in a more than figurative sense. It was increasingly clear that modern thinkers had missed a universe of meaning by taking these ideas as merely symbols, when they were of the essence of reality. We saw a new significance in the countless references to light in the Bible and other volumes that deal with mystical and psychical states of being. And in the intervening years we saw science discovering many things, some of which seemed to threaten a complete overturn of its system of thought—and amongst them was this question of the nature of light. We had a notable example in the Einstein Theory.

God, the "Father of Lights," the light of angelic faces, the light of the celestial city; the spirit body as being composed of "a most rare light"—we moved mentally in a region in which shining splendours and radiances betrayed their presence even though it were but in the form of gleams and pencils of luminosity. "Let there be Light," was the first fiat of the Elohim, to be sniggered at in later years by critics in whom there was no light at all, except the steely glow of intellect. What! light before the sun was made—absurd. But it was doubtless so. There are more kinds of light than one.

To-day we are witnessing the birth of a new dispensation of light. The sun brought light to the body, Science brought light to the intellect. And now we have the deeper wonder of psychical light and spiritual illumination breaking on the world as in the circumstances of a cold and stormy dawn.

New light on the world—in more than one sense. Light on the riddle of existence, light on the dark places of the earth and on "the great secret." Science has given us a great deal but it was dealing with the surface of things. Yet even Science has been teaching for years that things cannot be regarded as non-existent merely because they cannot be seen, heard or touched—the ordinary man's notion of what constitutes reality.

Science unfolded to us new worlds of which we gained hints and clues, but on which it could throw no light. That light is now coming to us from the worlds of light. It is bursting through millions of cracks and crannies in a physical order that is beginning to fray and wear thin. Here and there some lover of the darkness essays to stop a crevice to keep out a light that threatens to make him very uncomfortable. But

it is a vain attempt. There are too many crannies, and too many dwellers in the dark are yearning for a light better and more lasting than that of the torches and candles of creeds and philosophies. The light is coming and we are among the Watchers of the Dawn.

THE VALE OWEN SCRIPTS CONCLUDED.

On Sunday last the "Weekly Dispatch" printed the final instalment for the present of the remarkable series of messages received through the Rev. G. Vale Owen.

"Thus they came within by way of the Great Gate."

So the story concludes in a way that reminds one of the ending of some great adventure as recounted by one of the great masters of English in ancient days.

It is doubtful whether the significance of the Scripts and their appearance in a great London newspaper with a circulation of three-quarters of a million can be fully realised except by those with an intimate knowledge of modern journalism and its attitude towards the Spiritual Movement. The publication of the Scripts was followed by an immense increase in the circulation of the journal, and of the thousands of letters received the great bulk have been grateful and appreciative.

Opinions may, and do, vary widely regarding the merits and authority of the Script. But the great fact is that it has appeared and has changed the attitude of multitudes of men and women who aforesaid were hostile or indifferent. They are now prepared to hear more. It must have been obvious that whatever form psychic communications may take in the Press they will not be universally suitable, but the fact remains that the Vale Owen Scripts were selected by men who know their public and stand pre-eminent for their ability as literary caterers for the community.

The Vale Owen Scripts will be followed next Sunday by a series of communications purporting to come from the late Mr. W. T. Stead, whose personality, as the principal inspirer of the documents, has satisfied those best able to judge. They are of a completely different tone to the messages previously given, and their strong practical note of warning and guidance will be immensely valuable in clearing the air on the subject of spirit communications—a subject upon which there is more ignorance and confusion of mind than upon any other subject of public importance.

As to the Vale Owen Scripts, we are glad to be able to announce that Mr. H. W. Engholm will give a lecture, for the first time, at the London Spiritualist Alliance, on Thursday, 31st inst., at 7.30 p.m., when he will tell the story of the origin of the Scripts and who wrote them. Mr. Henry Withall will preside.

"GHOSTS" AT THE WRITERS' CLUB.

It was not Ibsen's play but the ghosts of psychical research that occupied the attention of the members of the Writers' Club on Tuesday evening, the 15th inst. The meeting followed a dinner to members and guests.

Mrs. Philip Ch. de Crespigny presided and gave a short preliminary address outlining the subject as a question for serious study and investigation. She had never found it possible to settle the question satisfactorily by debate, because as a general rule it was regarded as an absurdity—an immense joke. And there were always people who denied the reality of spirits, adding that they had never investigated the matter and had no inclination to do so. But if it were true then it was a most important thing, and if it were not true then it had better be left alone.

Proceeding, Mrs. De Crespigny gave some of her own experiences and conclusions. Her address was admirably tactful and temperate, and she succeeded in accomplishing what is always a difficult task—to present the subject in a suitable fashion for the consideration of those who know little or nothing of the matter and require to be familiarised with the rudiments of a subject that on one side, at least, is a highly complex one.

The discussion and exchange of experiences which followed was gratifying by reason of the sympathy shown, and the complete absence of any hostile criticism. On the contrary, the meeting listened with interest to many stories of psychic experiences.

A MYSTERIOUS CAT.

One of the most striking of the stories narrated was given by two ladies who testified to the "re-appearance" of a pet cat after its death and burial. The cat—a grey one—had been seen about the house by visitors, and had actually been stroked and even nursed by persons who were unaware that they were handling a "ghost cat" invisible to others, including its mistress. It had even been seen and handled by the fishmonger's boy! The story led to many questions, the two ladies testifying that although to them the animal was invisible they sometimes heard its footsteps. The account, which had both its humorous and its serious aspects, made a great impression, being the less incredible to the experienced psychical researchers present as having some parallels, although none so striking, as this particular case.

Amongst the other speakers Mr. H. W. Engholm gave an account of some remarkable experiences in psychic photography and materialisation.

FROM THE LIGHTHOUSE WINDOW.

The Vale Owen Script terminated in the "Weekly Dispatch" on Sunday last. In the same issue it was announced that the publication of a series of spirit messages from W. T. Stead, received in France, will be begun on April 3rd.

Mr. Ernest Hunt is to deliver a number of addresses in Glasgow and Edinburgh, opening in Glasgow on April 10th. He speaks before the Glasgow Society for Psychical Research on April 25th, and follows with a week in Belfast. Our friends in the North are looking forward to hearing Mr. Hunt, with whose reputation as a speaker and thinker they are already acquainted.

Mr. George H. Lethem has an article in the "London Magazine" for April, entitled "The Spirit Telephone," in which he describes (with photographs) the Psychophone, an instrument for receiving the Direct Voice under test conditions. Mr. Horace Leaf furnished us with an account of the instrument some months ago, but in the present article Mr. Lethem gives particulars of sittings in Glasgow at which he was present. The inventor of the Psychophone is Mr. George Garscadden, a well-known Glasgow business man.

The apparatus consists of a locked box inside which is a transmitter, in front of which small "trumpets" have been fixed. There is a battery and the sitters use ordinary telephone receivers. So far, the voices heard have not risen above a whisper, except on one occasion. Better success has been achieved in hearing singing, tenor and bass voices coming, as well as a number of voices singing together in harmony. Mr. Lethem says: "Writing with a full sense of responsibility, I affirm there was no fraud and no possibility of fraud."

The regular sitters were Mr. McCreadie and his two sons (all of whom are possessed of psychic powers) and Mr. Garscadden. Mr. Lethem points out that they do not share the idea of Edison that a machine can be provided which spirits will be able to operate without the presence and help of a human sensitive. He says: "Investigation has made it plain to them, as to many others, that no psychic phenomenon of an objective nature is likely to be obtained without the help, conscious or unconscious, of a medium through whom the psychic power can be operated."

The Crewe Circle has paid another visit to the British College, and have obtained excellent results in psychic photography. On several occasions members were allowed to bring their own cameras, and under their close personal supervision "extras" were obtained.

Those who have had any experience in psychic photography will have noticed that in some "extras" the forms are draped, others appear with a cloud aura, while some show simply a bare face. Mrs. McKenzie sends us some interesting observations regarding these varieties gathered from conversations with the mediums concerned. She says: "They attribute the draped figures to good spiritual development in the sitter who probably draws someone as a friend or a guide who has progressed in the spiritual state. The cloudy aura is also a good condition brought by the sitter, but of more ordinary progression; many of this type are recognised. The bare face, without drapery or cloud, is usually indicative of some coldness of temperament or lack of power in either sitters or mediums, and is often found with the more mental type of investigator."

Here is how a legal correspondent puts "into a nutshell" what for him constitute the purposes of Spiritualism. "It gives a knowledge of certain facts which the Christian Church asks us to believe and which materialists tell us it is unreasonable to believe."

The Court of Appeal, Lords Justices Bankes, Warrington, and Atkin, on March 16th, allowed the appeal of Mr. St. George Lane Fox-Pitt from the judgment of Lord Reading and the verdict of the special jury awarding £500 damages to Miss Marguerite Radclyffe-Hall for alleged slander. The litigation arose out of a paper which Miss Radclyffe-Hall read before the Society for Psychical Research, and her case was that Mr. Fox-Pitt afterwards made statements to the secretary of the society and to the editor of the journal which the society publishes to the effect that Miss Radclyffe-Hall was a thoroughly immoral woman and unfit to be on the council of the society. A new trial has been ordered.

Mr. Basil King, in the concluding article of his present series, which appears in "Nash's Magazine" for April, incidentally remarks that in nearly all investigations side issues have proved as interesting as the main objective. Applying this to psychic research, he says, "Much that some

people consider communication with the plane above them is ascribed by others to telepathy, mind-reading, and suggestion, as if this ascription cleared all questions up. But it does not; it only raises more."

Mr. King continues: "Suggestion, mind-reading, and telepathy are still mysteries. That they exist as forces, most thinkers and observers concede; but by what law do they operate? By what law does a table tip when the fingers rest upon it? By what law does the automatic pencil bring out thoughts beyond the conscious mental reach of the nominal transmitter? Why does the tiny tripod of the ouija-board obey the touch of one, while that of another leaves it motionless? As a spark is an evidence of the existence of fire, so any of these effects, if traced to its source, might easily lead to a vast enlargement of knowledge."

Clarice O. Taylor writes to us from Coventry to remind us that among the sectional meetings announced to be held during the Thirteenth International Congress of Esperantists at Prague, Czecho-Slovakia, in August next, is one for Spiritualists. We learn that the Spiritualist movement is spreading rapidly in Czecho-Slovakia.

The Rev. Canon d'Arcy, Vicar of Worksop, a member of the Society for Psychical Research, suggests in the "Yorkshire Telegraph and Star" that all mediums should be required by law to produce certificates of good faith, and credentials from some well-known scientist who is also an expert investigator.

The daily Press is publishing stories of ghostly visitations at old London churches. The "Daily Chronicle" has given prominence to the ghost said to walk the church of All-hallows, Barking-by-the-Tower. This story was published in our columns some time ago.

"Hambletonian," writing in the "Yorkshire Post" on Yorkshire Fairylure, states that he has in his possession a number of old Yorkshire manuscripts and diaries in which there is much evidence of the important part fairies played in the lives of our forbears. "Joys, sorrows, fears, hopes, the influence of signs and omens—apparently insignificant in themselves—upon the mind and actions of rural folks are all unconsciously, yet obviously, apparent, and the fairy-folk play no insignificant part in all this. They were to be propitiated; there were certain offerings to be made to them by those who would beg favours, and there was a certain code of etiquette to be observed in regard to those particular localities in which they were known to disport themselves."

Dr. Walter Prince has the following in the February number of the Journal of the American Society for Psychical Research: "If one broaches the subject of psychical research in a small company, and the members of it regard each other as 'safe and sane,' there will almost always be several who have experiences, either of their own or of someone whose testimony they credit, to relate, and this holds true whether the company is composed of doctors, college professors, clergymen, business men, or almost any other class."

Dr. Prince continues: "I recently spoke by invitation to a body of clergymen on the subject of the scientific evidence for the continuance of the spirit after bodily death, the subject having been selected by the clergymen themselves. After most had departed, eight or ten lingered to relate experiences. They were all asked to write out the incidents which they had related with so much interest, and to send them to the Society, but not a soul did so. I ought to add that they did not all promise." Many of us in England have had this experience.

The London "Spectator," in a long and intelligent review of Lady Glenconner's book, "The Earthen Vessel," makes an illuminating comment. The writer says: "Our view is a really neutral view and not, as so often is the case, merely a view of determined opposition expressed in neutral language."

He goes on: "Is it possible to arrange a test which will exclude telepathy—assuming telepathy to be as potent as the anti-Spiritualists seem bound to believe it? The water-tight test, curiously enough, has never been thought out as it ought to be by the anti-Spiritualists. Still more curious, it appears to have been left for Mrs. Leonard, Feda, Edward Tennant, and his cousin, to make the best test that has yet been devised."

A correspondent in France writes as follows: "In Paris the spiritual has grown, and I find myself there surrounded by helpful forces working for those who are seeking light. What a transformed world we are now in! I feel that these last years have jumped us over centuries."

WHO AM I?

PROBLEMS OF MULTIPLE PERSONALITY.

BY MRS. F. E. LEANING.

The study of dual or multiple personality is one which is calculated more than any other to shock and disturb the newcomer into the province of psychic research, and to leave him with a profound sense of gratitude that his own consciousness has never known any other oscillation than the normal one between sleeping and waking. For the phenomena presented seem to menace as nothing else does the belief, more or less consciously held, that each of us is a single unit of being. The great majority of men are unconscious Cartesians, acting on the practical self-evident dictum of that philosophy: "I think, therefore I am." And they may question what they will, but it does not occur to them to question the validity of that regnant synthetic principle which is the "I" that does the thinking.

But the psychological student brings to our notice an unhappy minority who are not in this simple state. These, if asked, as medical science does ask of them, Which of you is thinking and how many are there of you, would be constrained to give the answer of Wordsworth's cottage girl: "How many? We are seven," or more, or less, or even "legion," as the case may be. And then a nightmare of humanity seems to unfold before us. Here is, for instance, a person whose right arm is the only sane part of her and is regarded by her as an enemy, though it does its best to prevent the mischief which the rest of her is bent upon; here is another who fights violently with himself, the right and left sides of his body being of different politics; here is a mouth which pours out blasphemies while the hand engages quietly in (written) conversation as to its powers. Or, to take a different group, here is a man of culture and education, a clergyman, who has forgotten how to read and write and even has to re-learn his native language, word by word; or a girl who repudiates her mother and home as entirely unknown to her, or even connected with her; or a man who finds himself in a strange place with fellow-workmen whom he has never seen till that moment, and learns that two years have been cut out of his life. He had only strolled out on a Sunday afternoon at dusk, promising not to keep the family meal waiting, but two years had elapsed before they heard of him again. What does it all mean, and what criterion of personality can we find that will stand the solvent of such facts as these? And then there comes a more bewildering procession still in which each is not merely two alternating personalities but several—Mollie Fancher, Dr. Azam's Férida, Mary Barnes, the famous Louis Vivé, Prof. Janet's Léonie, the Beauchamp case, and Doris Fischer, all famous as the patients of great investigators and the subjects of prolonged study and discussion.

Among the inherent difficulties of the subject are the facts that the data not only vary widely in quantity, and accessibility, but the reports reflect the different methods of approach according to the intellectual standpoint of authorities. All are not agreed, and some of the most experienced confess themselves baffled and unable to reach any definite conclusion. Where so much obscurity still abounds, it is not possible in a slight sketch to do more than indicate one or two principles which may perhaps serve as starting-points in examining the problem.

THE GREATER SELF.

It has always been known to some in each race and age that man has his being on more than one level of consciousness, and that though these levels co-exist, he can only experience them successively, as an owner may move about on the different floors of a great mansion, but when in one cannot simultaneously be in any other. He can also learn to shift his intelligent centre of gravity by various means, such as the use of drugs, the whirling dance, or fixation of gaze; or to get it shifted for him by suggestion; or it may come about accidentally, by injury from without or disease arising from within; or by high contemplation he may pass into ecstasy. Even within the limits of everyday consciousness we know what it is to have the attention narrowed to a pin point by some acute physical sensation, or widened to its utmost stretch in the grasp of some great generalisation. So much for the empirical aspect; but thinkers of old, Platonists and Neoplatonists, and, in modern times, Kant and others, had reached by high philosophic paths a similar conclusion, namely, that there dwells in man another and a greater being than he seems to himself to be, and that his ordinary waking self is only a reflection, limited and distorted and at best fragmentary, of that greater and truer Self that he is. Circumstances may present us with more than one such fragment, each with its own characteristic make-up, and each claiming to be the whole. Sharply marked off from each other by discontinuity of memory, they are mutually ignorant of one another, and only the bewildered onlooker is aware that what was Smith yesterday seems to be Jones to-day, and if

he is a scientist he will say that part of the total Smith complex has split off, and must be put together again by cunningly devised "suggestions." The view of a single underlying individuality offering manifestations of itself at higher or lower levels of character, talents, health, and so on, finds much support in the modern evidence for a sub-conscious mind. The fact that under hypnotism a normally unified person can be split into layers of consciousness, to use a spatial metaphor, and that these layers are unrelated to each other, and also that where such splitting has taken place spontaneously, they can be unified by the same method, seems to confirm it also. Some of the cases of dual or multiple personality can certainly be resolved into "dissociations of personality." When R. L. Stevenson marked off all a man's good qualities as the benevolent Dr. Jekyll, and all his bad ones as the villainous Edward Hyde, he gave a dramatic form to a possible fate for all of us.

THE GROUP SELF.

It may be noticed in these group personalities that we get an embodiment of a mood in them, and of contrasting moods. One is sad, dull, and feeble; another gay, social, and able-bodied. One is sometimes a mischievous child, playing tricks on the solemn, conscientious No. 1, biting and sliding down the bannisters like Mary Barnes when she was "Old Nick"; or he may be a lively thief, decamping with a nurse's money from the place where the day before he was a perfectly honest and industrious young tailor (Louis Vivé), who could not leave his place because he was half paralysed. Often the secondary personality is an improvement on the first, however; for Férida was wooed and married in her second state, and Mary Reynolds became a successful and popular teacher in hers. Ansel Bourne, on the other hand, when he became A. J. Brown, though retaining sufficient intelligence and probity to establish his little shop, seems to have developed a taciturn and generally diminished mental state, and was found in very poor health at the end of his two months' change. Yet the physical condition was not the clue, apparently, for many years before he had suffered becoming suddenly deaf, dumb, blind and helpless, but retained full consciousness of his identity and of the moral crisis which accompanied his physical affliction.

The stronghold of the Monistic theory, formulated by Du Prel and so ably extended by Myers, lies to a large extent in the fact of cure or unification having taken place in some well-studied and complex instances. Where the change accompanies the breaking of an abscess, or dates from an emotional shock, and similar events, it is also easy to accept; but there is every degree "from the simplest cases of sleep-walking to the most extraordinary phenomena of divided consciousness," says de Manacéine, and refers to a case of Bourru and Burot's which gave "six successive states of consciousness, each with its own tastes, inclinations, knowledge, memory, character, and physical symptoms."

MORE EXPLANATIONS THAN ONE.

Now this naturally suggests to the reader acquainted with the intricacies of mediumship and psychic research generally, an alternative largely ignored by official science. He knows from a multiplicity of evidences that persons of psychic temperament are liable to the displacement of the real ruler, and the usurpation of their physical mechanism by others, sometimes in the body, more frequently out of it. He is familiar with the well-established phenomena of "control" in an orderly and regulated medium, and knows how massively based it is on strict observation, and how strongly supported by various classes of evidential communications. In the light of all this he will have his eyes open to the possibility of unrecognised and sporadic mediumship as playing some part in the production of "multiple personalities." The case of Lurancy Vennum, for example, is clearly such. This girl declared herself to be Mary Roff, a neighbour's daughter who had died twelve years before, when Lurancy was an infant. She ceased to recognise her own mother, wept with joy at the sight of Mrs. Roff, and was so homesick that she was sent to stay with the Roffs, where for four months she gave numberless proofs of having Mary's memory and knowledge and no other. We have this case in full detail and well attested, and it cannot possibly be ascribed to "dissociation" merely. Again, the claim to be a distinct person is a feature in some "multiple" cases; there may be hatred to the primary person, as in the case of "Sally" and B.I. in the Beauchamp case; or contempt, as of Léonie II. for Léonie I.; or friendship, as of Sleeping Margaret for Real Doris; but there is a marked disclaiming of identity and an habitual use of the third person in speaking of each other, by the varied personalities. All this must be taken into account.

Nevertheless, we must beware of trying to unlock all doors with the same key. It is probable, as Binet says,

that we have to deal with a mass of irregular phenomena which resemble one another in appearance only, being really quite distinct in nature. Schopenhauer warns us that "a framed hypothesis makes us lynx-eyed for all that confirms it, and blind for all that contradicts it," and we find an illustration of this in the way in which new knowledge has to fight its way in every department of science, only to become in turn the jealous opponent of the newer still. The same individual may be the highly-prized psychic of the L.S.A., the rogue of the S.P.R., the "patient" of the Asylum Doctor, and the interesting "subject" of the psychological or psycho-analytic student. It all depends upon the point of view. What is of urgent importance is that we should use all the means in our power to attain sound knowledge and a right judgment, and so promote the holding of balanced opinions, as far as possible, on this very intricate and perplexing subject of the real constitution of our being.

THE RESURRECTION BODY OF JESUS.

Mr. Stanley De Brath replies below to some problems raised by a correspondent, F. C. C.:—

"The Resurrection of the (spiritual) body": On what authority do you use the word "spiritual"?

On the authority of the Revisers of the New Testament, who so translate the Greek "pneumatikos" in contradistinction to psyché and soma, or "soul" and "body"; and in agreement with all languages, which express a living soul as psyché plus pneuma. But all such terms are figurative, not literal or scientific.

Can you give me an authority on Spiritualism on the subject?

There is no Pontifex Maximus or any other "authority" on Spiritualism. All the most distinguished researchers are but explorers of a world which lies outside our relativity, whose fringe we are just beginning to be aware of from the scientific point of view. From that of Love and Mortality we have always known of it, but that does not help to define it.

"Astral, spiritual, and ethereal bodies?"

I have never come across any valid evidence for these distinctions. The spirits themselves from the time of Allan Kardec onwards insist that they have ethereal bodies which contain or express the spirit or real Self. Sir Oliver Lodge implies, though he does not definitely state ("Survival of Man," ch. viii.) that he considers this hypothesis reasonable on scientific grounds. Oriental intuitive methods have reached the same conclusion, and there is a great mass of concurrent evidence. Such bodies could "clasp hands" because their relativity to one another would be parallel to the relativity of our fleshly bodies to one another.

The Resurrection body of Jesus Christ was the same as the materialised forms of the séance room?

The only evidence we have permits the hypothesis that its manifestation was of this kind: but the reality is as hidden from us as is the essence which provokes the materialised manifestation and presents itself for a few brief moments to sight and touch. We are entitled to conclude no more.

What became of the corpse that was laid in the grave?

We don't know: but we have St. John's statement that he saw the grave-clothes lying undisturbed (as the original Greek has it) and his plain, common-sense came to the conclusion that something miraculous had happened. We do know that living flesh, and perhaps inorganic matter, can be dematerialised; and it is not unreasonable to infer (as I do) that in this case the body may have been dematerialised and remained so; becoming visible occasionally under the same laws as govern such appearances nowadays.

But as a sincere believer in the sacredness and spirituality of the Scriptures, I deprecate arguments which are based on the implication that its language to be true must be accurately scientific. We know that the Greek textus receptus was compiled by Jerome from differing MSS. of which two only—the Vaticanus and the Sinaiticus—date from his time and have survived. We know also that the shadows of meaning conveyed by words alter, and that what seems literal truth to one generation (e.g., the rising and setting of the sun) is figurative to another. We know also that our comprehension of the supersensuous world must be expressed in the language of Time, Space, and Matter, as we know these. Therefore, all such questions as assume that St. Paul or anyone else must be speaking with scientific exactitude, must be ruled out. *Cadit quæstio*. There ought to be an end of quoting the New Testament as "authority" on scientific questions, just as Genesis is no longer quoted. The Scriptures express an undefined Reality, and their purpose is to enforce the obligations of Righteousness because God and a spirit-world really exist; not to define either. They no more teach psychology than Genesis teaches geology.

These questions really turn on a comparison between the relativity of the spirit-world and ours. Einstein (among others) has shown that (chemical) Matter, Energy, Space and Time as known to us are co-relatives. The abolition of one would alter all the others. At death we pass into a new relativity. All that the spirits say (assuming for the moment that these messages come through fairly correctly)

shows that, to them, our "Time" scarcely exists, that our "Matter" is shadowy, and that "Space" does not limit them as it does us. That is, they are in a new relativity where our "natural laws" do not apply. We get some hints in the electro-ionic theory of matter, and from the immense speeds of light, electricity, and magnetism, that there are forms of matter which are quite distinct from our chemical atoms, though the latter may have been formed from the former. Even if this is so, it does not alter the fact that when this formation has taken place the chemical matter is of a quite different category than the undifferentiated electrons. Perhaps the only language in which these things can be at all expressed is the language of pure mathematics involving "imaginary" qualities and the $\sqrt{-1}$. See "A Mathematical Theory of Spirit," H. S. Redgrove (Riders, 1919), and an able article by the same writer in a recent number of the "Psychic Research Quarterly."

Leibnitz, following a similar line of reasoning, defined Divinity as "The Infinite Differential"—a concept which, however it may satisfy or solace a devote mathematician, is clearly not suited to the plain man!

I humbly submit that we have not yet enough data to solve the questions asked; but that if Humanity as a whole were to carry into practice the belief in God and a future life, to which the Scriptures bear witness, and for which the Spiritualist phenomena give scientific grounds, by far the greater part of our social problems would be solved.

CLAIRVOYANCE AND PSYCHIC PHOTOGRAPHY

EXTRA-OCULAR AND INTER-OCULAR; EXTRA-CAMERA AND INTER-CAMERA.

BY THE REV. CHARLES L. TWEEDALE, Vicar of Weston.

In a recent letter (January 22nd) I alluded to the test for clairvoyance which I devised some considerable time ago, and have used for some time in the clairvoyance in my own family with results of great interest. The test, which is a very simple one, consists in shutting the eyes, and covering them with the hand during the clairvoyant vision, and ascertaining whether the eyelids or the hand shut the vision out, and cause it to become invisible to the observer. When this happens, as it very often does, it shows conclusively that the figure which is seen is external to the person seeing it, and does not consist of some image or transparency projected into the eye, or upon the retina of that person. If, on the contrary, the closed eyelid or the intervening hand makes no difference, and the person seeing the vision still continues to perceive it, with eyes closed, or covered by the hand or other opaque object, it is conclusively shown that the vision is not external, and has not an external objectivity, but is being produced by the projection of an image on the retina of the eye, probably by the materialisation of a minute transparency within the eye.

I strongly advise all those who see clairvoyantly to make this test constantly, and record the results.

Exactly the same principle applies to Psychic Photography. Some of the pictures obtained are of figures having an objectivity exterior to the camera. Others are produced by the materialisation of a psychic transparency within the camera or dark slide, or within the sealed packet of plates.

In cases where the clairvoyant perceives the figure by external or extra-ocular clairvoyance at the same time as the camera records the figure on the plate, this is proof that the figure has an objectivity exterior both to the observer and to the camera, whereas when the clairvoyant perceives the figure by internal or inter-ocular clairvoyance at the same time as the camera records the figure on the plate, it is proof that the psychic transparency is being projected or materialised both within the eye of the observer and within the camera or dark slide.

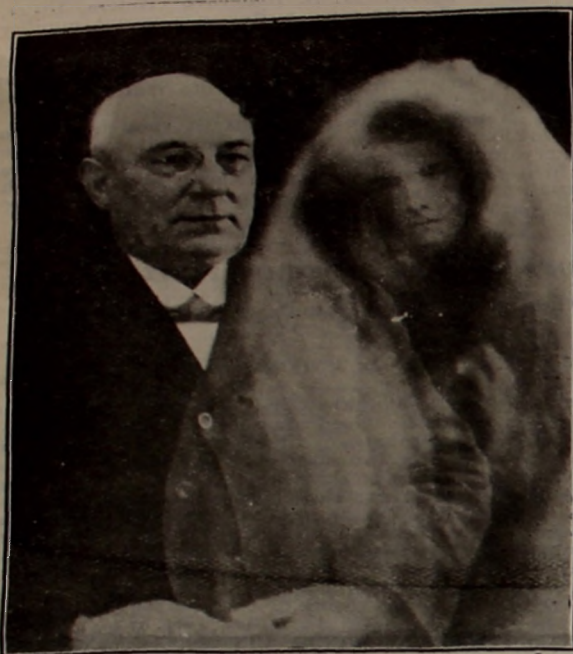
The Weston psychic photo of a figure clairvoyantly seen by my wife and photographed by me (December 20th, 1915), was probably produced in this way, though as the nature of the clairvoyance was not tested on that occasion, I am unable to speak positively on this point, but it is probable, as the double edge of the psychic transparency can be clearly seen.

PSYCHICAL AND MYSTICAL PICTURES.—The pictures exhibited by Miss Evelyn G. A. Pierce at Mortimer Hall last week gave pleasure to those who accepted the invitation to view. Especially interesting were the delicate-toned pictures of "Apple Fairies," and others of the elves, while the convincingly real faces of the Atlanteans, and the ethereal creatures of "angel evolution" gave food for speculation as to the Past and the Future. The "Music-forms" showed grace of line and beauty of colour each in strict correspondence to the given theme. The "music-forms," we are told, are not affected by the temperaments of the different players of the same theme except as to a stronger or fainter impression. Many charming pictures of normal subjects were on view, notably "A Somerset Interior" and a "Street in Glastonbury." The fairy pictures are apparently portraits, for Miss Pierce states she has actually seen the little creatures at their various occupations—though seemingly they never observed her.—E. K. G.

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 189.)



The above is a reproduction of the original 'damaged' photo sent by Mr. Bush to Mr. Hope and on the back of which a message had been written (see p. 188).

Photo of Mr. Bush, with extra,

Taken by Mr. W. Hope, of Crewe, on Saturday, March 27th, 1920.

The following is a statement which Mr. Bush stipulated we must print under the illustrations:—

On receiving above on April 10th, 1920, Mr. Vaudreuil at once recognised the extra as a photograph of himself. Mrs. Vaudreuil also felt sure that it was her husband.

Mr. and Mrs. Schofield, another son-in-law and daughter, immediately recognised the likeness.

Rev. J. W. Cotton, who knows Mr. Vaudreuil well, said as soon as he saw the extra, "It's David."

Mrs. Bush and myself are quite sure that the extra is our son-in-law, not merely because we have the original photo, but because we see in the "extra" the features of our son-in-law.

Mr. Hope, in his letter to me, does not deny that the "extra" is the photograph of my son-in-law. Mr. Hope says: "When you have studied the subject a little more, you may find, as we have done in more than one case, that a man still in the body has been obtained as an extra under strict test conditions."

Such is Mr. Hope's explanation as to how my son-in-law's photograph got upon the plate. Let me tell Mr. Hope that it is useless for him to try to practise such "tomfoolery" on me.

I know that it is just as easy to get an extra of a living person as one dead, but no extra can be produced under strict test conditions. If it can be done, then let Mr. Hope accept my challenge, and produce an extra on my plate without touching it.

Otherwise let him shut down, and, as he says in his letter to me, "Never take another psychic picture as long as he lives."

I can myself produce these extras and skotographs, while my hands and feet are held, or while I remain outside the dark room, but I plainly saw that Mr. Hope, in March, could not do this.

Mr. Hope employed his hand, and there was nothing to prevent his hand being equipped with what Professor Henslow calls a "tablet" for producing these frauds.

E. BUSH.

TO continue the sequence of events that occurred at Crewe during the visit of Mr. Bush to Mr. Hope and Mrs. Buxton. We come to the second séance at which an apparently astonishing result in "spirit photography" was obtained. We now give the following details, as set forth by Mr. Bush in his pamphlet, "Spirit Photography Exposed":—

My second séance took place on Saturday, March 26th, 1920, at 11 a.m. It was preceded by the same blasphemy of hymns and prayer.

Mr. Hope once more, in an apparently careless manner, touched one of the plates when pointing out to me the exact place at which to make identifying marks.

Exposure was in the wash-house, by daylight. When the plates were developed, there came out on one of them, in addition to a portrait of myself—the sitter—a distinct "extra."

We carried it to the light when fixed and examined it. A portion of the face seemed very clear and distinct, but the Spirit robe obscured so much of it that I suggested it was the photo of a lady.

"Oh no," said Mrs. Buxton, "it is that of a young man."

I asked Mr. Hope to print a dozen each of the "psychograph" and "extra," and post them on to me.

I signed the form which had been obtained to give legal protection to the Crewe Circle.

My mission to Crewe was over. . . . After about ten days the cards came to hand. The verdict was that the so-called Spirit beside me on the photograph was no other than my living son-in-law, Mr. David Vaudreuil. He himself identified it. I sent one of the cards to a friend who knows Mr. Vaudreuil well, and he said, "it's David."

I then cut out the spirit face from one of the cards but allowed the shroud of cloud to remain. Behind the opening in the card I placed the corresponding part of the original photograph which I had sent to Mr. Hope. There could now be no two opinions as to whose face was on the "extra" and whence it had been obtained.

It will be obvious to our readers that this "spirit extra" presented no problem whatever to Mr. Bush, and without referring any further to his pamphlet or stating his conclusions therein, we prefer to give his later and probably more mature opinion of the whole matter which is conveyed in two letters he favoured us with in answer to our inquiries respecting this case. In the first letter, dated February 2nd, 1921, he wrote as follows:—

There were not less than three junctures in my case at which the trick could be perpetrated. (I take it for granted, here, that a trick was performed.) First, while the plates were being marked. Secondly, during a space of some thirty seconds when Mr. Hope went into the kitchen for water or developer, having in his possession the dark slide. Third, at the time of development. Mr. Hope held in his hand a half plate developing dish, he asked me to tumble the two plates from dark slide into it, which I did, at this point he held the dish for about thirty seconds below the light line, while I got from my pocket box containing the two plates reserved for skotos. He then placed a second half plate dish upon the first and I placed in this dish two plates for skotos. While I prepared the developer, Hope held both dishes below the light line, quite advisedly, for, say, another thirty seconds,

which gave him ample time to place skoto on plate. But while there were all these loopholes for fraud, I maintain that he performed the trick in my case, while the plates were being marked for identification. I do so because he deliberately placed his hand upon the plates, when or after I had told him I could manage without his help. On the Saturday morning, after he had, as no doubt he thought, successfully negotiated his last trick, he told me to watch his hands. "They say," said he, "that I have radium or something on my fingers." Hope admitted to me in writing that he could not produce the phenomena if his hand were controlled. He admitted also that he could not produce them in a hand or magazine camera, either on plates or films. I am sorry for this dirty work. I love LIGHT. I was for many years a personal friend of Mr. Wallis, its late editor.

In respect to the second letter, dated February 21st, 1921, in which Mr. Bush replied to our request for the loan of the actual photograph of Mr. David Vaudreuil sent to Mr. Hope and for permission to reproduce it, he informed us that this photograph had unfortunately been damaged and the original negative mislaid. He went on to state that he had sent this damaged photograph to Mrs. Salter, Editor of the Society for Psychical Research, and he would ask her to send it on to us. Mrs. Salter eventually did so, together with the following letter: "At Mr. Bush's request I send you the original photograph sent by him to Mr. Hope." Further, in this letter to us, Mr. Bush, in granting us permission to reproduce this original photograph in LIGHT, laid down two stipulations. The first one was to the effect that we were to reproduce side by side three photographs: First, the photograph showing the extra; Second, the photo of Mr. Vaudreuil sent to Mr. Hope (referred to above), and third, the photograph of Mr. Vaudreuil printed on page 27 of the pamphlet, "Spirit Photography Exposed," and which is the only photograph of Mr. Vaudreuil reproduced by Mr. Bush in the pamphlet for comparison with the "spirit extra." We, however, fail entirely to see the object of reproducing this photograph of Mr. Vaudreuil for the reason that it was not the one Mr. Bush sent to Mr. Hope, and therefore does not enter into this case as evidence either for or against Mr. Hope, nor would it assist our readers in any way at arriving at a solution of this problem. The photograph Mr. Bush sent in the first place to Mr. Hope, and on the back of which was a written message, is the one that Mr. Bush alleges Mr. Hope copied before returning, and by means of a trick transferred the copy on to the negative in the dark room just before the photograph of Mr. Bush was taken (see description under illustration opposite).

So with due apologies to Mr. Bush for not complying with the whole of this first stipulation, and with all due deference to him, we refrain from introducing a photograph that is in no way connected with the actual evidence for our readers' consideration.

The second condition that Mr. Bush stipulated was that we were to publish under these photographs his own statement and comments. This we have accordingly done (see illustrations). In the pamphlet, "Spirit Photography Exposed," Mr. Bush makes many comments on what he considers is the *modus operandi* of Mr. Hope and Mrs. Buxton in producing these alleged fraudulent spirit extras. In reference to the remark made by Mrs. Buxton, "It is that of a young man" (quoted above), Mr. Bush observes, "It struck me that she ought to know, for most likely her own hand had painted in that lovely spirit robe. Oh, how these textureless robes have taxed scientists."

As to the features of the "spirit extra," Mr. Bush suggests that Mr. Hope's part of the operation consists of imprinting the face required by means of a tablet, apparently concealed in his hand, during the moments in the dark occupied in transferring the negative from the packet of plates to the camera slide. Between them, Mrs. Buxton and Mr. Hope, so Mr. Bush asserts, manage by this simple means to palm off on an unsuspecting sinner these "wonderful spirit extras."

These are the main features of this interesting case. Mr. Bush, of the S.P.R., and his friends being absolutely convinced that Mr. Hope and Mrs. Buxton produced the psychograph and the spirit extra by trickery and fraud, are confident that neither Mr. Hope nor Mrs. Buxton is a medium at all, at any rate in connection with psychic photography. From such a deduction it would appear that for years apparently people of all classes, including Sir Arthur Conan Doyle, Sir Oliver Lodge, Lady Glenconner, the Rev. Professor G. Henslow, the Rev. Walter Wynn, Miss F. R. Scatterd, and a number of other psychical researchers, not to mention the Editor of LIGHT, have been the dupes of the Crewe Circle.

We have endeavoured to present to our readers as fairly and as briefly as possible the evidence submitted to us by Mr. Edward Bush in support of his conclusions in this case. Our readers, however, to whom we look eventually to pronounce an unbiased judgment, can hardly be expected to do so in this matter without having the evidence from the other side. Mr. Hope and Mrs. Buxton, in view of the serious nature of the charges made against them, have the right to state their case and produce their witnesses. We ask our readers to withhold their judgment for the

time being. In the next issue of this journal we are giving the Crewe Circle the opportunity of proving, if they can, that Mr. Bush is entirely mistaken and his charges of fraud and trickery against this circle are completely unfounded. Let us hope that this case may prove, after all, to be another of the many unsolved problems of psychic photography.

H. W. E.

(To be continued.)

PRAYERS FOR THE DEAD.

Writing on "Our Attitude to the Departed," in a recent issue of the "Church Family Newspaper," the Rev. R. J. Campbell quotes from some letters received by him from troubled correspondents. One asks whether prayers for the dead are really necessary. He can find no "explicit New Testament authority for such prayers." No, we can find no explicit New Testament authority for many other things which we do, and find right and useful. If the Creator gave us the New Testament he also gave us brains and reasoning faculties. Of course, if we do not use them that is our fault. It is rather absurd to take to a minister of the Church questions which we should be able to settle for ourselves.

Another of Mr. Campbell's correspondents asks, "Shall we be able to enjoy the intensely longed-for reunion (with departed friends) without its interfering with our relationship to God? This question shows more piety than intelligence, since in our everyday life we are able to love our friends without detriment to our duty to God. The question doubtless arises as a result of the great division which Theology has drawn between humanity in and out of the flesh. It has a great deal to unlearn."

Mr. Campbell deals with his correspondents with the air of a man a little reserving himself. He quotes Sir Oliver Lodge. He refers to the revulsion against prayers for the dead at the Reformation, which, he thinks, went too far. He points out that it is neither prohibited nor enjoined by the Church of England. He thinks our Lord would have expressly forbidden the practice if He had disapproved of it, and he adds "At the very lowest estimate, such a natural impulse of a loving human heart could do no harm." It is rather a tepid attitude and suggests that the letter still holds the spirit in bondage.

THE BRITISH COLLEGE.

Mr. H. W. Engholm greatly interested a gathering at the British College on the 16th instant, which appreciated the confidence with which he treated them in dealing with some of the difficulties which faced Mr. Vale Owen and himself in preparing the script for public use. Some passages which had not been published had apparently been communicated by lofty intelligences interested in the universe and its constitution, and dealt with matters which the man in the street would not appreciate at the moment. Other communications dealt with lower astral conditions, which were presented in such a way as to astonish the one who received them. Throughout the lecture, indications were given of the simplicity and purity which made Mr. Vale Owen the channel for these great communications.

A stimulating address, illustrated by many charts showing the auras of various animals, was given by Mr. Percy Street at the College on the 17th inst. Mr. Street stated that he had not always believed in the continuance of the spirits of animals, but evidence of a kind which could not be ignored had gathered as time went on, and of this he was now certain.

LIFE'S ESSENCE.

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rosebud of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ but the meaning outmasters the metre.
Never a daisy that grows but a mystery guideth the growing;
Never a river that flows but a majesty sceptres the flowing;
Never a Shakespeare that soared but a stronger than he did unfold him,
Nor ever a prophet foretells but a mightier seer hath foretold him.
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.
Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine.

—RICHARD REALF.

WHAT IS THE USE OF SPIRITUALISM.

By MRS. L. KELWAY-BAMBER.

The spirit grows through service—not by the ascetic's road of retirement, introspection, self-mortification, which concentrates attention and turns thought and feeling inward, and thus narrows and limits consciousness to the self, but by the greater way of unselfishness of turning thought and feeling outward. It grows by realising the relationship to ourselves of all that lives, through the unity of our common origin and our eventual destiny, thus constantly enlarging the circle of our consciousness till it grows and glows beyond the narrow limits of self and its interests, and reaches and touches eventually the transcendence of the God-consciousness. Then it understands all things.

We are in a physical world, and even the most beautiful thinking counts for very little unless it is materialised in action. Only by serving and giving always can we progress. In these hard times it is difficult for many to give money, but there are other things quite as essential, and he who can give nothing is poor indeed. Prayer, practical sympathy, time, study, and work are required.

There are now such a number of Spiritualists in the United Kingdom that if each individual proved his or her sense of responsibility towards others, gained through his greater knowledge, it ought to make a practical, appreciable difference in the general outlook of this country. There are many societies* for the direct and indirect amelioration of mankind which ought to receive our active support and sympathy, among others, notably those that work to promote goodwill between men and nations. This is the only hope of peace for the future.

Even now in the laboratories of Europe scientists are working to discover more deadly and powerful poison gases and other horrible methods of torturing, killing, and mutilating men so as to be ready for the next war. It has been stated that something so effective has already been discovered on those lines that only a few bombs would be required to annihilate the inhabitants of a large city. Comment is superfluous. We have all sufficient imagination to understand what this would mean. In the past, doubtless,

* The League of Nations, the English Speaking Union, The Victoria League, etc.

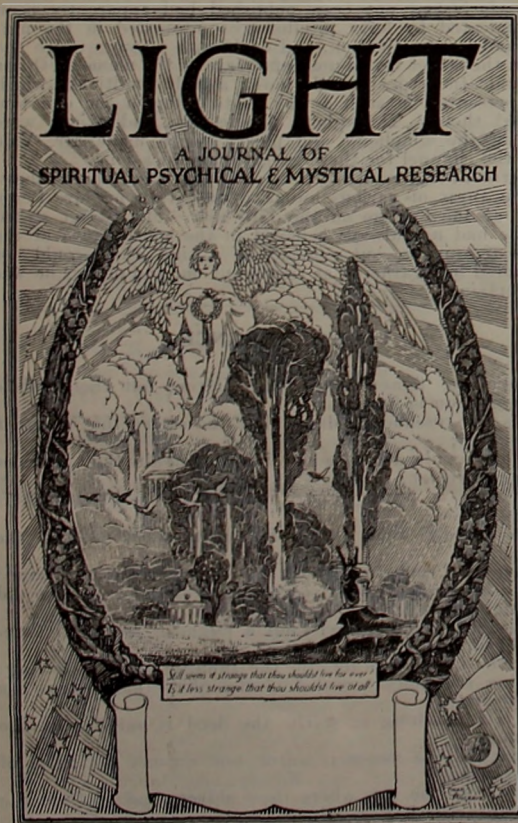
many considered we could do so little that it was not worth while trying to do anything at all, but now, especially since women, no longer classed with infants and imbeciles, have the privilege of the vote, our opinion as a body is of considerable value, and there are many non-political, non-controversial, local, municipal, and parliamentary measures in which we can use the weight of our influence for good.

In this connection I would especially plead for those who are unable to appeal to man's justice themselves—for the most desolate and oppressed of all God's creatures, the dumb and helpless animals who are entirely at our mercy, and on that account have a claim on us we cannot disregard for our honour's sake. There is needless brutality and unnecessary pain inflicted on many in our country to-day. If we condone wrong we encourage it by silent acquiescence, and in the end we shall have to pay. The nefarious worn-out horse traffic is a case in point. After a life of toil these old, worn-out, often suffering creatures are shipped under cruel, brutal conditions to Belgium to be slaughtered there for food. We can arrange that these unfortunate animals shall be painlessly killed in England under suitable conditions before their bodies are sent abroad. Surely, after a life of toil a merciful death is not too much to demand of our charity?

Another urgent matter requiring attention is the humane killing of animals for food. We should insist that all animals required for human consumption are killed only in municipal slaughter houses under the surveillance of qualified inspectors by painless methods. This is the law in Scandinavia, here it is a matter of local decision. As an immediate means every householder should refuse to deal with any butcher who does not use the humane killer, and display a notice to that effect in his shop. Because spiritual good always brings material good eventually, as "the highest morality and the highest science are one at base, for they have a common origin in truth and goodness," this measure would be attended by improved health for the nation. It would ensure, as far as possible, the slaughter of only healthy animals for food, and, as death would be quick and painless it would prevent the formation in the bodies of these creatures of poisonous toxins which result from the fear and agony they often have to endure at present. It is impossible and unnecessary to enter into particulars here.

To theorise only is to waste time. This article is merely to suggest some avenues for useful and required work. Full details and all information will be willingly supplied by the various societies working for these reforms.

"LIGHT" COVER DESIGN COMPETITION.



Second Prize Design.
CHAS. F. ANGRAVE.



Third Prize Design.
A. LEFFLER.

"THE NATURE OF THE ETHER."

In reply to the article on the above subject on page 184, Mr. W. G. Hooper writes:—

I agree that "ether is not nothing," but when "Lieut.-Colonel" states that "ether is the substance beyond the boundary of material laws," I join issue with him. The Hindus postulate four ethers to explain all the phenomena of this world, viz., a sound ether, a light ether, a scent ether, and a life ether; and all these ethers are made up of atoms of different shapes (see "Nature's Finer Forces," by Rama Prasad). All occult books, as far as I have read, give us more than one ether of space, which become finer and finer and interpenetrate each other.

Prof. Osborne Reynolds, after twenty years' experiments, gave us an "Inversion of Ideas as to the Structure of the Universe," in which he mathematically demonstrates that space is filled with light grains which possess mass and are subject to gravity, while the greatest physicist of modern times has given us the weight of an ether atom. The greatest psychologist of modern times, F. W. H. Myers, in "Human Personality," writing on this very subject of ether and spirit, says: "Within and beyond the world of ether must lie, as I believe, the world of spiritual life. That it is in some way continuous with the world of ether I can well suppose. So that the world where life and thought are carried on must rank as a new, a metetherial environment. I can well believe that beyond the ether there must be not one stage only, but countless stages in the infinity of things." This seems to support the Hindu philosophy of several ethers.

In "The Message of the Sun," by one of the greatest mystics I know, he writes: "Ether is composed of a combination of the most rarefied cell atoms contained in primordial light, and can only just be said to possess the quality of materiality." I look upon an ether atom as a life cell, or corpuscle in the solar circulatory system, which possesses distinct shape and form, and takes part in the circulation of life and light in the solar body. This circulation is synonymous with the centrifugal force of Einstein, and its return flow gives rise to the bending of light (or life waves) in space around the sun. It is significant that Einstein has suggested that light particles must return to the sun, otherwise, as you so truly point out, we should ultimately have a barren and lifeless system.

In the Vale Owen Script we are told that the ether atom is shaped like a heart, and is formed of spirals of electricity. This corresponds with the statements in "Occult Chemistry." Yet electricity, which composes the ether atom, is made up of atoms, while the ether atom itself is not made up of atoms. Will someone explain that paradox?

Sitting with my son the other Sunday night we got into touch with a spirit who wrote a book called "La Raison De La Vie" in 1825. I asked him what an ether atom was. The reply came: "An ether atom is an atom of God's life, clothed in an earthly garb." To me that was absolutely correct, and shows that light atoms are life cells of Universal Being, in whom verily we live and move and have our being.

CREATIVE THOUGHT.

Mr. F. C. Constable writes:—

In *Light* for the 12th inst. (p. 162) I find reference to the power of thought as creative in itself. Little harm, if any, results when thought is treated by Sir William Barrett as creative. But it must never be forgotten that it is man, as a self-conscious subject, who uses thought for creation. Thought is necessary for creation, as Sir William points out. But creation only follows when man uses it. Thought, for creation, must be my thought on your thought before creation can result. Herein I find, following Kant, one of the strongest arguments for all creation, before man appears, being effected by a Transcendental Being.

The theory that thought is, in itself, a force, still obtains. But, if the theory be sound, thought remains no more than a tool that man uses for creation: the self-conscious subject is at the back, always, of creation.

I would suggest that the statement, so often made, that thought is, in itself, creative, is derived from Kant's proof that the objective universe is subject to the intelligible universe. It is perhaps forgotten that the very existence of the intelligible universe infers the existence of man as a self-conscious subject.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged	158	14	9
Edward A. Sutton	3	19	0
Mrs. Bisset	0	15	0
	£163	8	9

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FROM A CLERGYMAN'S NOTEBOOK.

In my last paper I described what to me was a very convincing experience in which everything was apparently arranged, and well arranged, by those in the state beyond, and carried through with conspicuous success. On another occasion and under very different conditions, the result was equally different. I was asked to join a circle composed of members of two families in no way related. I was told that there was a fear that the sitting might not be ideal because it was impossible to exclude a visitor whose influence might not be conducive to the best results. I took the risk, and am glad I did, for it showed me an altogether different phase of the subject.

Things were tolerable for a while, and then the medium, who never consented to be absolutely controlled, was apparently seized by a most powerful, malignant entity, vulgar, degraded, blasphemous. There was a sharp struggle for the mastery and after much exhausting the strength of the medium, the undesirable visitor was got rid of, but the effect was depressing, and I fear we became a somewhat solemn company, except perhaps the unwanted member of the circle who, to say the least, was cynical and unsympathetic to a degree with everything. After a while, however, a new element was introduced, or introduced himself, the medium became controlled, and in a very peculiar and unusual accent exclaimed, "Hello, what a solemn lot you are! You look just like a funeral; wake up!" and forthwith he began to sing one of the most ridiculous improvisations that could be imagined. While no one was actually touching the table, though the medium's hands were held about a foot above it, it began to dance, to stand first on one leg, and then on another; it poised itself on one leg at an angle of forty-five degrees for some seconds without falling, and then returned to its activity. At other times it seemed to find distinct pleasure in making a sudden dart with one or other leg at the feet of a sitter, and it was highly amusing to see how the sitters tucked their feet away beneath their chairs. I have enjoyed many a good joke, but I have never laughed more heartily than while watching the capers of that table. It was broad daylight and the room was not darkened. The performance lasted several minutes, and to this day I cannot think of it seriously, so absolutely ridiculous were the words, the tune, and the table gymnastics.

Though my life has been full of psychic experiences of various kinds I do not think I have been present at a circle since, but I do not consider that it was time wasted. From my first experience, and a few others of a like kind, I might have thought there was no danger attached to communication by control, but my last experience served as a warning as to what might happen, and also revealed the danger of admitting to a circle one who attracts entities from a low plane, who may be vicious or merely frivolous.

A grave responsibility, but one not always realised, rests upon those who organise circles, or other means of investigation, and as a result of my last circle I have often warned people whom I considered to be unsuitable to leave the matter severely alone lest they should release forces which they would be unable to control.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. Abethell.

Peckham.—Lausanne-road.—7, Mrs. L. Lewis. Thursday, 8.15, Mrs. Mary Crowder.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Prof. James Coates.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Church Service.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Podmore, address and clairvoyance.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—Good Friday, at 7, public circle. Saturday, at 7.30, social. Sunday, 11, Mrs. Redfern; 3, Lyceum; 7, Mrs. Mary Gordon. Easter Monday, Tea and Social; tea at 4.30; tickets 1/- each. Collection taken during evening in aid of Building Fund. Wednesday, 8, Mr. and Mrs. A. W. Jones.

Brighton.—Athenaeum Hall.—11.15, public circle; 3, Lyceum; 7, Mr. A. J. Howard Hume on "Dr. Crawford's Contributions to Psychic Science," with diagrams; clairvoyance by Mrs. Ormerod. Monday and Wednesday, 8, Mrs. Curry.

"Curative Suggestion," by Robert McAllan, proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, &c.; free from author, 4, Manchester-st., Manchester-se-ware, London, W.1. Hours, 10.30 to 5.30. Mayfair 1396.

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"The International Psychic Gazette."—"A book of such rare spiritual beauty that one instinctively feels it is to be read with reverent thanks."

"Light."—"Impressive and beautiful examples of angelic ministry. It is a book especially to be commended to those who approach our subject along religious rather than scientific lines."

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QUESTIONS AND ANSWERS.

Conducted by H. W. Bagholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

INSPIRATION OR COMMUNICATION.

W. DALGLISH.—Yes, I have written that spirit inspiration and influence are more natural methods of intercourse than communications by physical methods. But that is not to deprecate the value of the latter in their own place. Some people are blind and deaf to the subtler side of spirit intercourse—they must hear a voice or see the written word. But I have always felt that if we held ourselves receptive to the monitions from the unseen, we should get a continual stream of advice, guidance and encouragement. This is the ideal towards which all Spiritualists should strive. It should be a matter of reaching up to the higher levels of life, and not requiring that they should bend down to us. All the same, as I have indicated, the phenomenal side of Spiritualism has its important place and purpose. It has opened the door for thousands to the knowledge that there is a spirit world, and so helped them to place themselves in a true relationship to it.

METHODS OF SPIRIT COMMUNICATION.

To DAISY M.—While we know many facts connected with spirit intercourse, of the precise methods by which spirits communicate with us or affect material objects we are still in considerable ignorance. Requests for explanation usually result in the discovery that there is a good deal of ignorance amongst those on the other side as to how the results are accomplished. Some spirits seem to affect earthly conditions without being always aware that they are doing so. But with regard to methods of mental control, about which you specially ask, we understand that this is always effected by methods much the same as hypnotism in this world. The mind of the medium is influenced by the guide, but just as with hypnotism here, the subject is not completely at the mercy of the operator. If the medium refuses for any reason to submit to control there can be no compulsion. Individual freedom is safe. It is a question of co-operation between the medium and the spirit. It is too large a subject to be covered in a few lines, however.

THEOSOPHY AND SPIRITUALISM.

H. H.—In discussing the relationship between these two subjects we must put aside the question of personal authorities and opinions because these differ widely even amongst the followers of each of the two systems. I mean that they differ amongst themselves on various points. Theosophy, as you doubtless know, means Divine Wisdom, and deals with the great principles of life. It has done a valuable work in promulgating some of these. It is not the fact

that Spiritualism and Theosophy are incompatible, because there are many Spiritualists who are also Theosophists and vice versa. Such differences of view as may exist relate mainly to matters of opinion and theory. Along the main issues they are generally in agreement. You instance reincarnation as a dividing question. But there are Theosophists who do not accept the idea, just as there are some Spiritualists who are believers in it. There are, however, no creeds in either camp, and Theosophists and Spiritualists are allowed the fullest liberty of judgment on all questions of doctrine arising out of the fundamental idea of the Universe as a spiritual manifestation.

THE DENSITY OF A SPIRIT.

V. A. F.—I have put your questions on this point to Mr. Stanley De Brath, who writes: "The density of a spirit seems to be a confusion of idea between the material and the spiritual. 'Density' is only a figure of speech as applied to psychic or etherial matters. Relationship of density to gravitation and 'levels' is a purely physical idea. As to the question of rarefaction, or rather vaporization, this results in loss of form, but not of identity. The difficulty here is that a term used for want of a better is treated as if it expressed a scientific fact. All we are entitled to say is that the higher the development of the immaterial spirit proper, the more tenuous its embodiment is said to be."

SPIRITS WHO DO NOT WISH TO COMMUNICATE.

HATHERLEIGH's question on this subject raises some points that may be new to many. In the first place, we have no reason to suppose a general wish on the part of our friends in the beyond to come again into contact with the earth. It depends on the temperament. We can well imagine the case of those who are sceptical regarding the possibility—they disbelieved here, and they disbelieve there. Why not? For human limitations continue on the other side. And as to those who have discovered the possibility some of them will not feel peculiarly anxious. It is only a few years' waiting at most (they will say), and we shall meet our friends, and then they will know all about it. But there is yet another consideration. There is a great amount of communication or communion with spirits which does not, so to speak, come into the world of concrete experience at all. Thousands of us are aware of the fact in our inmost being, although outwardly we may have no more than a faint impression of it. Not all spirit communication is a matter of written or spoken messages.

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THIS EASTERTIDE WHAT WOULD THE MASTER BID US DO?

**Remember HIS Sacred Injunction
FEED MY LAMBS.**

DO WHAT YOU CAN AND ALL YOU CAN TO-DAY

AT this solemn moment our minds are fixed on Him who sacrificed Himself for the Sins of the World—whose Divine Compassion on Calvary found its crowning expression in ignominious Death that we might live.

He it was who, throughout His earthly mission—always had the tenderest thoughts for little children and He it is who to-day would rejoice that His followers did the same—and who can do the same by rescuing from lingering and long-drawn out death, the millions of innocent infants who throughout the Famine Areas have “no place to lay their heads” who are destitute of bodily covering, and who “perish by the way” for lack of food sustenance.

WE MUST NOT PASS THEM BY FOR HE BIDS US TO SUCCOUR THEM. Not in scores of thousands but in literal millions these poor unfortunates of fate are—in the plainest of words—**STARVING TO DEATH** under conditions and in circumstances which must not be described or penned. The most vivid imagination cannot depict the horrors daily taking place in a million homes.

Would to heaven all of us could see for

To meet the temporary distress in this country the Save the Children Fund is helping a number of British Institutions for child relief as well as various Mayor's Funds. All donations ear-marked “British Relief” will be applied for the benefit of British children.

ourselves the magnitude, immensity and incalculable nature and extent of this martyrdom of children, could see the tiny human skeletons crawling in their dying misery without strength even to moan for the food that their attenuated bodies so piteously plead for.

**An Unbelievable Awful Fact
Children under Three Abandoned to
Starvation.**

WHY?—Because there is not food for them. **PROOF**—in the following official report from one of the Famine and Death Centres;—

“News is to hand that only those children between three and five can be helped; the mites under three must be abandoned to starvation, for there will not be enough food to go round if these are included.”

In these civilised times, in this Christian age, at this present Easter-tide, myriads of mites veritably “Condemned to death”, because you and I failed to find them food.

**Will You Evade Your Duty and Let Them
Perish when Your Easter Offering Can
at least Save One.**

continued from page 212.

"Inasmuch as Ye Did It Unto One of These the Least of My Children, Ye Did It Unto Me."

A duty, nay more and better than that, for no sweeter or more gracious privilege can be yours than to strengthen the hands of those who are willingly giving not only their money but their time and labour in acts of Divine ministration.

In the name of Christian Conscience can any of us profess to be followers of Christ, to bow our heads and bend our knees in reverent regard of His immortal Easter Sacrifice unless we offer a sacrifice, nay, a Thank-offering for His mercies toward us.

Think of it, whole districts, whole towns, whole communities in which there are no milk, no fats and no meats, in which crops have failed, where no wheat or vegetables are obtainable and where practically the whole population is dependent upon your pity, charity and instant assistance.

Lest the real and terrible urgency of this Appeal should escape us, think well of this Awful Fact.

FOR EACH ONE who says to himself or herself, "I will leave it until after the Holidays," TWO, THREE or FOUR CHILDREN MAY DIE because succour has not reached them in time.

THINK OF YOUR RESPONSIBILITY. IT IS IN YOUR POWER TO SAVE SOME OF THESE MITES FROM A LINGERING AND AGONISING DEATH.

Can you for one moment neglect this grandest of opportunities to manifest your love of children.



Can YOU approach the Coming Festival, with ALL its significance, without having responded, to the uttermost of your capacity, to the frantic appeal made by Mothers in the Famine Areas for their surviving children. Remember the ghastly sufferings of these Innocent Little Ones, Without Food, without Shelter and with only the flimsiest shreds for Clothing. Think of the unendurable agony of thousands of Mothers who are fighting with desperate self-denial against the gaunt death which awaits their surviving offspring. At this time of all times of the year, it is our Sacred Duty to make a Sacrifice so that Helpless Little Ones may Live. Send what YOU can and ALL you can TO-DAY—NOW—for even while you read Children are dying in indescribable agony. While you Hesitate Famine is working fast and furiously on new graves. It is a race against Time. Will you allow Time to beat you?

Why not be a Good Samaritan.

Time is too precious to waste in this holy and righteous cause, for whilst you wait and delay in forwarding your subscription, little lives are flickering out like expiring candle-lights.

The opportunity is NOW and the time is NOW, for the need is NOW. Would you have it said of you, would you care to recall throughout your life, that when the voices of the desolate, the starving children ascended to the High Heavens, you paid no heed to their agonising call for help. It is unthinkable. Give freely, FREELY FREELY and AT ONCE

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To LORD WEARDALE

Chairman of Committee of "Save the Children Fund" (Room 116)
26, Golden Square, Regent Street, London, W. 1.

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